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CATHOLIC BOOK NOTES

EDITED BY

JAMES BRITTEN, K.S.G..

Hon. Sec. Catholic Truth Society

1904

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NOTICE.

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 41 Boston Road, Brentford, Middlesex. Advertisements should be addressed to CATHOLIC BOOK NOTES, c/o Art and Book Company, 22 Paternoster Row, London, E.C.

To Our Readers.

AT the beginning of a new year it may be well to state once more the objects of CATHOLIC BOOK NOTES, which has now completed its seventh year of existence.

The primary object of C.B.N. was to provide a medium of communication between the Catholic Truth Society and its members. The need of some such medium had long been felt; the weekly press could hardly be expected to devote much space to the proceedings or the publications of a body which did not advertise, and the members of the Society were thus in ignorance of the progress of the work and, not knowing what books had been issued, were unable to purchase them. The Art and Book Company, with which the C.T.S. has always been in cordial relations, willingly co-operated in the scheme, and C.B.N. is issued by the two bodies jointly.

The publication of C.B.N. thus decided upon, it was felt that it might be made a vehicle for information concerning matters intimately associated with Catholic progress in various directions—matters ignored or but lightly and casually touched upon in existing periodicals. Among these may be cited the propagation of good Catholic pictures for the home and the school—a work now taken up by the Catholic Art Society, itself an offshoot of the C.T.S.; and the notice and recommendation of suitable Church Music.

The need of a publication which should notice *promptly* such new books as bear upon aspects of social or religious questions which directly or indirectly affect Catholics, has been increasingly felt since the cessation of the "Weekly Register." This need CATHOLIC BOOK NOTES endeavours to supply. The reviews, though necessarily brief, are sufficient to indicate the nature and value (or the reverse) of the books noticed, and, as will be seen from the list of contributors in our advertisement columns, are undertaken by competent authorities in various branches of literature.

It is perhaps desirable to repeat that, with rare exceptions, only books sent for that purpose are reviewed in these pages. Every book so sent is, however, noticed; so that readers who may observe the absence of any volume may conclude that the publishers have not thought it worth

Books for Lent

- The Life and Ministry of Jesus.** By the late Rev. R. F. Clarke, S.J. Cloth, gilt, extra, 2s. 6d.
- To Calvary through the Flass.** By the Rev. Eric W. Leslie, S.J. 1s. 6d.
- The Life of Jesus.** By the late Rev. R. F. Clarke, S.J. 1s. (and in 6 parts, 1d. each).
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- Meditations on the Miserere.** By F. Jerome Savonarola, O.P. Cloth, 6d.; wrapper, 3d.
- The Passion.** By Henry More, S.J. 3d.
- St Augustine's Manual,** or Little Book of the Contemplation of Christ. Wrapper, 3d.; cloth, 6d. net.
- Readings for Lent.** By the Rev. Joseph Rickaby, S.J., 2d.; cloth, 6d. net.
- The Sacred Passion: Daily Readings.** By the late Rev. R. F. Clarke, S.J. 1d.; cloth, 4d.
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- The Hail Mary.** By the same. 1d.
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- The Life of Our Lord.** By Lady Annabel Kerr. 1d.; cl. flush, 2d.; cl. gilt, 4d.
- The Four Gospels.** 1d. each. **A Mission Prayer Book.** 1d.
- Short Devotions for the Stations.** 1d.

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Studies on the Gospels.

By VINCENT ROSE, O.P., Professor in the University of Fribourg. Authorised English Version, by ROBERT FRASER, D.D., Domestic Prelate of H. H. Pius X.

•• This work, which bears the Imprimatur of the Archbishop of Westminster, deals with the current attack on the authenticity and authority of the Gospels, and though written by a Catholic Theologian, it deals very largely with matters that are common ground with both Catholics and Protestants. In view of recent controversy the chapter on "The Supernatural Conception" has a special interest.

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while to send us a copy. It is unnecessary to say that our reviews are always absolutely impartial—they may be mistaken, but they are always honest. We have never thought it incumbent on us to praise a work because it is written by a Catholic or published by a Catholic firm; and while we are aware that our outspokenness does not always please, we receive many evidences that it is generally approved.

A special feature of C.B.N., and one which is greatly appreciated by some of its readers, is the monthly list of new publications written by Catholics, or dealing with subjects in which Catholics are specially interested. We are greatly indebted to the Rev. Dr Adrian Fortescue, who has an extensive acquaintance with foreign literature, for help in the compilation of this list. It must be remembered, however, that the books included are not thereby recommended.

It is a source of satisfaction to us to know that C.B.N. is widely appreciated, and that in many quarters it is taken as a guide in the purchase of books. From time to time we receive flattering suggestions as to its enlargement; but although there can be no doubt that a Catholic magazine covering the same ground more comprehensively is an urgent need, there is no reason to suppose it would meet with adequate support. In any case, C.B.N., as the organ of the Catholic Truth Society, sent as such to all its members, is not likely to change its form. It must be content with its own sphere of modest usefulness, a sphere which it is hoped may this year be extended through the help of its readers.



The Higher Criticism

MODERN biblical criticism is persistent and subtle in the variety of its onslaught on the foundations of Christian belief. Strauss and Renan may give place to Holtzmann and Harnack; but, whoever the assailant, whatever the point of attack, the objective is the same, and the determination of the agnostics has severely taxed the

learning and ingenuity of the defenders of orthodoxy, be they Protestant or Catholic. Harnack has, however, admitted that the French Dominican, Père Rose, has met some of his objections fairly and squarely in his *Études sur les Évangiles*; and this able work has lately found its way into print in an English translation.* Père Rose's Apology is a singularly clear exposition of the reasons that have upheld and still continue to uphold the old beliefs; and for critical acumen combined with severe sobriety of style, deserves unstinted praise.

The existence of the Fourth Gospel and the evidence for its use in the East, side by side with the Synoptic Gospels, in the earliest Christian times, is luminously demonstrated. Père Rose thus disposes of the theory that it was a composition of a later period, and, therefore, that the beliefs resting their proofs upon it had grown up only in process of time. The learned Dominican then traces from internal evidence the belief in the virginal conception of our Lord as coexistent with the earliest records. Our Lord's own teaching as to His divine origin is also ably vindicated; and the scheme of redemption, as also the value of the evidence furnished by the Resurrection, are unfolded in chapters which, while highly technical in their chain of reasoning, are yet so clearly expressed as to be grasped with comparative ease.

Dr Fraser, President of the Scots College in Rome, is responsible for the translation, and is to be congratulated on having given a thoroughly English rendering of the original, to which, nevertheless, he has closely adhered. Here and there, however, in the second half of the book, Gallicisms may be detected, as "He partakes the solitude of God" (p. 203): *partager* should surely be rendered in English by *to share*. Since Dr Fraser has wisely translated *le Tetramorphe* by *The Fourfold Gospel*, it is to be regretted that he has not found equally simple English in place of such words as *redactor*, *parousia*, *diaspora*, *para-*

* *Studies on the Gospels*. 8vo, pp. xix + 307. 6s. net. Longmans.

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logism, *theophany* and *taurobolium*; we must confess our own ignorance as to the meaning of the last word, even after consulting more than one standard dictionary! There is one grave fault to find with the translation. The original is marred by many obvious misprints (and worse) in the Greek texts with which it is furnished; the English version faithfully reproduces most of these, and adds yet others on its own account. The learned doctor's Greek must be—well, somewhat rusty; a revision at the hands of a competent scholar would at least have obviated, for example, the use of *beta* or *delta* for *theta*, and the resultant nonsense. An index, or at least an analysis of the matter of each chapter is also badly needed.

Father McNabb, in an abnormally expensive and not very happily entitled booklet,* has gathered together half a dozen papers that have previously appeared in print. They are clearly written, and the first three are calculated materially to help the wavering. Not the least valuable contribution is the author's preface in which he enunciates as a principle that "to refute a man we must point out where he is wrong; but to convince him we must point out where he is right." We may be grateful, too for his warning against the dangers to be apprehended from theologians, who are apt to erect opinions into dogmas, and some of whom appear to claim for their pronouncements the value of decisions *ex cathedra*. Father McNabb, in his first essay, draws an excellent distinction between Inspiration and Revelation, with a view to meeting many biblical difficulties of the day. In the next paper he makes a loving defence of Cardinal Newman's attitude of thought, so misunderstood by many; but demonstrates that even he had confused the notions of Inspiration and Revelation. In the third essay he shows how "modern" in reality was the spirit of St Thomas of Aquin.

As an example, we may reproduce what he quotes as a sample of the broad-mindedness of the saint, who lays down the practical principle that

since the divine Scripture may be expounded in many ways, it is not right to attach one's self so strictly to any one opinion as still to maintain it after sure reason has proved the statement, supposed to be contained in Scripture, false, lest on this account Scripture be derided by infidels, and the way to faith closed against them.



Notes on New Books.

IT may be said, in the words of the steward at the marriage feast, that Dr Shahan has kept his good wine to the last in the volume of his essays gathered from various quarters and now published under the title of *The Beginnings of Christianity*.* As a collection the essays are of unequal merit and of diverse style. The deeply-read Doctor is at his best when he has much to say and limited space in which to say it. In those circumstances his descriptions and characterizations are terse and forceful, packed with food for meditation, indeed, little short of perfect. In some of the studies, however—the earlier ones especially—a lower level is touched. On subjects evidently not quite congenial, declamation takes the place of detail, and lack of solidity of matter is wrapped up in a truly Celtic exuberance of adjectives and epithets wellnigh bewildering. What Dr Shahan says of the style of Apuleius may be as justly applied to some portions of his own writing: "fantastic and turgid," "an inexhaustible torrent of verbiage." A friendly critic and a drastic pruning would have obviated such drawbacks. Americanisms of expression, too, are not wanting, but these perhaps are hardly a legitimate

* *Where Believers may Doubt*, or Studies in Biblical Inspiration and other Problems of Faith. By Vincent T. McNabb, O.P. 8vo, pp. xi, 114. 3s. 6d. Burns & Oates.

* Pp. viii, 445. Price 8s. Benziger Bros., New York.

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subject of criticism; not so the far too frequent habit of dividing words at the end of a line in a way to destroy the sense of derivation or word-building, as for instance, *apol-ogist*, *apoc-ryphal*, *geog-rap-phy*, *noth-ing*. These criticisms must not be taken to detract from the real value of much that is comprised in the volume. The papers on "The Church and the Empire (A.D. 250-312)" and "A Christian Pompeii," together with Dr Shahan's presentment in an English dress of Gaston Boissier's work on "Roman Africa," and his fine appreciation of John Baptist de Rossi and his life's work, deserve unstinted praise as masterpieces on the various subjects treated. The book is to be highly recommended.

MRS Creighton has done well to bring together in one volume the *Historical Lectures and Addresses*,* some of them previously unpublished, of the late Bishop of London; and the publishers are to be thanked for producing it not only in attractive form, but at a reasonable price. We have often wondered why volumes of essays, usually reprints, should be priced so highly; we are convinced that there is a public for five shilling volumes who will never rise to three times the price. Many of these lectures are on subjects of special interest to Catholics: St Francis and the Friars occupy three of them; Bishop Grosseteste and his Times another triad; St Edward the Confessor, the position of Laud in the Establishment, the English Church in the reign of Elizabeth, the Early Renaissance in England, the Teaching of Ecclesiastical History—a most suggestive and interesting lecture delivered at Cambridge—are among the other sub-

jects dealt with. Writing, of course, as an Anglican, Dr Creighton treats his subjects with a breadth of view and freedom from prejudice which is worthy of imitation as well as of admiration; and his lectures, both for their manner and their matter, may be read with profit as they certainly will be with interest. It is something to read such a conception of the Papacy from the pen of an Anglican bishop as that with which the lectures on Grosseteste open; it is even more to learn that these lectures were delivered in St Paul's Cathedral. Our Protestant friends will hardly welcome such statements as the following:

People sometimes waste a great deal of time and pains in explaining away the papal power as being the result of all kinds of sacerdotal intrigues and usurpations, when, as a matter of fact, the Papacy came into existence and was generally accepted because it represented what people wanted. There never has been a power which could claim more entirely to rest upon public opinion than could the papal power at its best (p. 117).

In his *Garden Mosaics*,* "philosophical, moral and horticultural," Mr Alfred Simson gives us nineteen pleasant chapters mainly concerned with his garden, his pets, and matters connected therewith or arising therefrom. There is nothing remarkable about them, but they make up a pretty volume, well printed and with a few good illustrations, and will be liked by that apparently large public which has an insatiable appetite for "garden literature." We have omitted the chapter on "religion" from the above enumeration because it seems to have nothing to do with the rest of the book, and is not in itself of either value or interest.

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the present time afford a quarry in which more than one workman finds occupation. Father Fitzpatrick, who has for some time been bringing out little shilling books of selections, now gives us a large volume which he calls *Characteristics from the Writings of Father Faber*.^{*} He groups his extracts—224 in all—into four books, named respectively “From Bethlehem to Calvary,” “The Gospel of the Eucharist,” “The Warfare of the Christian Life” and “The Thought of the Eternal Years.” The selection seems to us extremely well chosen—notably those in the third Book, which occupies rather more than half the volume and in which “Spiritual Conferences” and “Growth in Holiness” are laid under contribution. The somewhat excessive popularity of Faber’s writings some thirty years since has given way to an equally undue neglect; we think Father Fitzpatrick’s volume will put them in their right place, although even here we find rather more than we care for of the kind of eloquence in which Dean Farrar was a proficient. But in certain of the chapters—e.g., the first, which pictures England in Catholic times—the author rises to a high standard, and the book as a whole is a welcome (as it is a cheap and well printed) addition to our spiritual reading. It has a useful index.

WE have also received two smaller volumes of selections from Faber. *Under the Cross*† contains passages from “The Foot of the Cross,” arranged so as to form a series of meditations on the Seven Dolours, and needs no further description. It is handy for the

pocket and should, we think, be useful during the coming Lent. The volume is neatly bound in red cloth, but the printing leaves a good deal to be desired, and the title page is frankly ugly. *The Worshippers at Bethlehem*,^{*} which came to us too late for notice in our Christmas number, is selected from “Bethlehem” by Winifred Mary Hill, and, though not without merit, represents Faber at his gushingest.

WE should have doubted whether *The Conqueror of Culloiden*† was a personage whom it was desirable to select in these days for a separate and fairly long biography, or indeed that he was of importance enough to secure a sale for such a work when written. Father Kelly seems to think otherwise; in his opinion we have, “strangely enough, been content to know but little” of the Duke whose passing meant fire and rapine in the homesteads of a brave and chivalrous peasantry. If the book hardly rises to the level of literature it at any rate affords a vivid picture of Cumberland’s career; Father Kelly has evidently tried to produce an interesting volume, and with the reservation mentioned above may be said to have succeeded. He has also, we are glad to see, realized the value of an index. We notice several slips and anachronisms—e.g., it is odd to read of “boycotting” in the eighteenth century (p. 121), and “confidentially asserted” for “confidently” won’t do at all!

MR and Mrs Sidney Webb, whose writings on sociology are always the outcome of careful, systematic work, have issued in connection with the United Kingdom Alliance *The History of Liquor Licensing in Eng-*

^{*} 8vo, pp. xvii, 626. Price 5s. net. Washbourne.

† 8vo, cloth, pp. 166. Price 1s. 6d. Gill and Son.

^{*} 12mo, cloth, pp. 117. Price 1s. Washbourne.

† By Bernard W. Kelly. 8vo, cloth, pp. viii, 184. Washbourne.

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*land principally from 1700 to 1830.** As a history the book would be incomplete but for the qualifying dates included in the title; the work really forms part of the authors' investigation into English Local Government, and until the latter book is finished the licensing history closes with 1830. But enough has been written, and admirably written, to make this little volume a useful weapon in the hands of temperance advocates, inasmuch as we are able to see, from facts presented in black and white, how drunkenness increased with lack of restrictive legislation, and *vice versa*.

PROLIXITY is writ large throughout *Hearts of Gold*.† For example:

The engine let off steam with a deafening noise, and a dense cloud of smoke hid the blue sky for a few minutes. The guard and a conductor jumped down from the footboard at the same instant. The latter went up to the station-master, while the former walked quickly alongside the train, and opening the door of a third-class compartment called out the name of the station, adding, "Five minutes to wait."

Detailed inconsequence of this sort goes on through more than a couple of hundred pages, for the dialogue is as "full and free" of words as the descriptive portion. The scene of the story is a little German village, and love and sacrifice are called for, and given in generous quantities, before the final happiness is brought about. But is it really possible that in the Fatherland the instigator of a murder can be freed from suspicion by herself declaring in open court that she had only seen the murderer once? Altogether a wearisome story.

Carroll Dare ‡ begins in a de-

lightful American village, and ends with wedding-bells and happiness in the same spot; but in all the intervening chapters we are in France, watching the rising flame of revolution; witnessing nocturnal burnings and assaults, disguised nobles and hair-breadth 'scapes; tracking down "murder most foul" and bringing nemesis nearer to the villain, who certainly is of the very deepest possible dye, sticking at nothing to accomplish his end, which usually proposes an end to other people. With such a wealth of excitement, added to a graphic style, it is small wonder that the relation of Carroll Dare's adventures should be worthy to rank with the best of Mrs Waggaman's books. The story is alert, thrilling, well-written, improbable—in short, just the kind of tale to make a welcome gift-book to any young reader with a taste for the adventurous.

CYCLISTS, motorists and pedestrians will find the *Handy Touring Atlas of the British Isles*, issued by Messrs Newnes, a very great convenience, and probably a great improvement on the sheet maps in common use. It is easily carried in the pocket and weighs but a few ounces, and yet it shows all the roads, with the towns and villages through which they pass, of Great Britain and Ireland. And it is very cheap, 1s. net, which is also an advantage.

THOSE who make daily or frequent *Visits to Jesus in the Blessed Sacrament*,* will find food for thought and for devout affections in the collection of meditations and prayers by the author of the "Avis Spirituels." In the English form, now before us, there are evidences of the translator's pen, and the frequent and not very consistent use

* 8vo, pp. x, 162, stiff wrapper. 1s.

† By J. Edhor. 8vo, cloth, pp. 234. Illustrated. Price 5s. Benziger Bros.

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of a number of dots in the letter-press is rather irritating; but this notwithstanding, pious souls will appreciate the little book.

IN May last Dr Starkie, one of the Resident Commissioners of the Irish National Board of Education, delivered an address at Belfast, before the British Association, of which the chief feature seems to have been a violent attack on the Managers of the Irish National Schools. The National Schools are almost entirely "managed" by Catholic priests; these naturally resented the accusation of gross neglect on their part, and the Rev. Dr O'Riordan has come forward with a Reply* to the attack. It would be unsafe for us to pass a definite criticism on Dr O'Riordan's work, as we have not been able to examine the reports and other official documents from which he quotes; but if his quotations are correct, Dr Starkie's attack is unjustifiable. We should have been better pleased had the Rev. Doctor omitted in his opening pages certain quite unnecessary references to English Catholics and others, and had he aimed at convincing his opponent rather than at killing him. And surely the statement made on page fifty (footnote) that "In the Catholic Schools of England the children are supplied even with catechisms, paid for out of public money," is not correct; it may be true of some schools, v.g., military schools, but it is not the case with ordinary elementary schools.

THE history of the Benedictine Order in the early centuries is so intimately bound up with the history of England, that some knowledge of their actions and their influence is necessary in order to

understand the advance of civilization in these islands. Of the eight nuns whose lives are recorded in this little volume of *Virgin Saints of the Benedictine Order*, just published by the Catholic Truth Society, four laboured and prayed in Saxon England, and two others, SS. Lioba and Walburga, were of noble Saxon parentage, and owed their early religious training to the great Benedictine Abbey of Wimborne, although the scene of their apostolic labours was far removed from our shores. Nothing, even in the stirring life of St Hilda, the first in the series, is more remarkable than the account of the two saintly cousins, who ventured forth from the security of their convent at Wimborne, at the bidding of St Boniface, to aid him in the evangelization of Germany. Sketches of St Gertrude the Great and St Mechtilde—so often erroneously supposed to be sisters—complete this attractive record of Benedictine piety. A charming cover, designed by Mr Woodroffe, renders the volume very suitable for a gift-book, and the price—1s.—brings it within the reach of all. The lives are written by a member of the community at East Bergholt, who also contributes a suitable preface.

FATHER Copus, S.J., bids to run Father Finn close as a caterer for youth. His last tale, *Saint Cuthbert's*,* does not indeed materially differ from most school stories, but the demand for these is unceasing, and this—which is rather a series of connected short tales than a consecutive narrative—is at least up to the average, if not beyond it. School life in America seems conducted on rather different lines from those followed over here; but human nature (and boy nature) is the same everywhere, and a judicious blending of

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good and bad is always attractive, especially if the good be not *too* good. The tone of Father Copus's lads is manly and robust, and there is plenty of incident and adventure in the book.

THE Rev. Dr Wirth's instructions on *Divine Grace* * are intended for teachers and preachers rather than for pupils. But, though his book is too bulky to be used by the very young or by children in elementary schools, it is couched in such simple language that it could be placed in the hands of advanced scholars in secondary or high schools; and indeed will be useful to any whose religious teaching is not imparted in a condensed form by reason of the shortness of the time available for that purpose. The book treats of the nature, division, necessity and distribution of grace; of the infused virtues; of good works and of perseverance. The style is, as we have said, simple, and the teaching is illustrated by frequent and apt examples. Paper, printing and binding are good, but there is no index, and the editor or reader should have noticed the serious typographical error on pages 41 and 42.

MESSRS Newnes have added to their little "Library of Useful Stories" an interesting sketch of the *Extinct Civilizations of the West*,† by Mr R. E. Anderson, F.A.S., who had written similarly on the Eastern world in a previous volume. Mr Anderson crowds a large amount of information into a short space; he tells of the pre-Columbian settlers in America, and deals at greater length with ancient Mexico and the Incas of Peru.

* 8vo, cloth, pp. 330. Price 6s. Benziger Brothers.

† Pp. 201, cloth, 1s.

There are several maps and other illustrations.

WITH the notice of the *Faith and Freedom Press Pamphlets* * we are, it need hardly be said, in fullest sympathy, for they are written with the object of counteracting the flood of pseudo-scientific atheism with which a band of zealous rationalists are deluging the land. How far the pamphlets before us will avail for the purpose must depend largely upon the class of readers into whose hands they are meant to come. For those who can think and follow an argument they will provide matter for thought and reflection, and although things are naturally regarded by the writers from a point of view that sometimes seems strange to a Catholic, there is little to which he need take exception. On the other hand, the extreme sobriety of tone, approaching to tameness, which frequently marks the style of our apologists, will, we fear, make them less effective than might be wished with those who need them most, namely, the public which buys and reads Haeckel's *Riddle of the Universe*, and presumably thinks it scientific and philosophical to declare that theists conceive of the Deity as "a gaseous Vertebrate." Those whose mental palate is accustomed to the highly-seasoned fare of which this is a sample will, we fear, be unlikely to read what they do not find "amusing," and that is what no one will call the *Faith and Freedom* series, so far as we have seen it. John Wesley, as is well known, grudged the devil "all the best tunes," and in our day one of the weapons most to be desiderated on the side of truth is truly effective popular writing—bright, clear and entertaining.

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WE regret that the exigencies of space and the claims of priority compel us to hold over until our next issue notices of Canon Keatinge's volume *The Priest on the Mission*; Dr Duthoit's translation of à Kempis's *Prayers and Meditations*; Mr Grissell's *Sede Vacante*, and other volumes of interest. An appreciative article by Dr Barry on Canon Keatinge's book will be found in the "Tablet" for Jan. 2.



Questions and Answers.

QF the remarkable mission to non-Catholics carried on with such success in America by the Paulist Fathers, and now finding a footing among ourselves, "the most interesting feature," says Cardinal Gibbons in his brief preface to the volume* before us, is the "Question-Box":

At the door of the church a box is placed, and into it non-Catholics are cordially invited to deposit their difficulties and objections. These are answered the following evening. In this way the lecturer learns the mental troubles of his particular audience, and his firm, kindly answering interests the most listless and disarms the most prejudiced. The agnostic finds his doubts vanish; the Protestant's prejudices disappear; and the Catholic's faith is strengthened.

It was a happy thought to bring together the answers which have been given to questions received during the last five years. They

* *The Question-Box Answers*. By the Rev. B. L. Conway. 8vo, wrapper, pp. 609. Catholic Book Exchange, New York.

form a most useful and interesting volume, which is, we believe, published at an almost nominal price, and should obtain the very widest circulation. Almost every objection, obvious or remote, which can be brought against this or that item of faith or practice, is met and dealt with fairly, clearly and temperately: abundant and exact references are given to the various writers quoted, and to many of the articles is appended a brief bibliography. An excellent index renders reference to any subject easy. There is no attempt to evade difficulties or to shirk questions; and the straightforward and charitable tone which prevails throughout the book must prepossess all fair-minded folk in its favour. Only in one case do we note anything like an omission to meet an objection: "I know Catholics," says the questioner, "who think . . . the swallowing of a picture-stamp will cure a person better than medicines: is this not superstitious?" The other points in the question are answered satisfactorily, and an apposite quotation from F. Tyrrell is added; it seems to us that it would have been useful, both to Catholics and Protestants, if the practice referred to had been definitely reprobated.

Another work of somewhat the same character, though of very different application, is *One Thousand Curious Things worth Knowing*, of which Mr C. Arthur Pearson sends us a copy. This neatly-bound volume of nearly 500 pages contains information upon a great variety of subjects, which has been elicited in answer to questions proposed in "Pearson's Weekly." It is impossible to predicate what will or what will not be found in this volume, though a good index renders it easy to ascertain; and, so far as we are able to judge, the information, always interesting, is

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usually accurate. We think an exception must, however, be made with regard to the paragraph headed "A Protestant-Catholic Saint," which tells with much circumstance how Admiral Coligny has been popularly canonized as "St Gaspard de Coligny," and has become a centre of pilgrimage. There can, we think, be no serious foundation for this statement; the remains of Coligny have never been at Chantilly in the Department of Oise, to which, according to the writer, pilgrimages were made, but at Châtillon-seu-Loign, the home of the Colignys, in the Department of Loiret. How did the story arise?



Some Hymnbooks

THE title *Hymns of the Christian Centuries** raises pleasing anticipations which are in no way realized by Mrs Perceval Mackrell's nicely-printed and attractive-looking compilation. It is fair to say that in her preface she explains that her "intention has been to find a place for hymns which are excluded from most collections," in which it must be confessed she has been most successful, and "therefore does not include well-known hymns to be found in all hymnbooks," wherein she has been less consistent, for she gives Ken's morning and evening hymns, the "Old Hundredth," and numerous familiar verses: but the principles laid down surely belie the title of the book.

Mrs Mackrell gives one or two examples of the hymns of each century, the translations being often by writers unknown to fame, who are not likely to obtain it by the efforts here printed. From various indications, we incline to think that the compiler is a Nonconformist; any way, the Latin text, when given, is tinkered in the Protestant interest, as in the omission of the two last lines of the *Dies iræ*, although they appear (tinkered) in Archbishop Ben-

son's accompanying and rather poor translation:

Jesu, Saviour of the world,
Grant us everlasting rest.

By the way, can it be the case that the Archbishop is responsible for:

Day of Doom, the last and greatest,
Which the waning world *awaitest*?

The Rev. S. Willoughby Duffield is responsible for translating "Fulget Crucis mysterium" by "The Cross upon them *cheers the sky*" (!): the name of the person who misrepresents the *Stabat Mater* (three verses only being given) is withheld.

But it is the last century that is the worst treated. We look in vain for the names (by the way, there is no index of authors) of the best hymn-writers; their place is taken by obscure folk, like Mr L. Massey, Mr E. Sibbald Anderson, Mr Ross Cousin, Rev. J. Drummond Burns, M.A., Mr Venn Elliott and the like, the exclusion of whose hymns "from most collections" needs no further justification than is afforded by these pages.

Mrs Mackrell tells us that "the footnotes to the hymns are the result of years of research and study": we fail to find any evidence of either. They are certainly not always accurate—e.g., that appended to Caswall's "Days and Moments" refers, not to the hymn as here printed but to the refrain "As the tree falls," which is added to it in "Hymns Ancient and Modern." The book is in every way disappointing.

The new part (part vii) of *Arundel Hymns*, contains, like all its predecessors, much that is interesting. Like its predecessors, too, it confirms the view we expressed when noticing the first parts of the work, that it has not supplied us with the ideal hymn-book for congregational use, either in words or melodies. We cannot imagine, for example, what the old rhyme "Matthew, Mark, Luke and John" does in such a collection; nor can we see the fitness of "Lead, kindly Light" for a Catholic congregation. We welcome the delightful carol "Magnum nomen Domini," which we should like to hear in our churches every Christmas, and the arrangement of the "Æterna Christi

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Munera" melody—here, we know not why, set to "Jesu, Corona Virginum"—would, like many others in the book, be most effective if sung by a competent choir; but we fail to find any important addition to our *popular* hymnody.

From a bibliographical point of view, *Arundel Hymns* is singularly unsatisfactory. For a very large proportion, both of words and melodies, no authors' names are given, even when these are perfectly well known; we trust this very serious deficiency will be supplied in the general index to the work, but it is not easy to understand why, if given in some instances, they should be omitted in others. In some cases, such information would be of interest: it would be well, for example, to know who is responsible for the extraordinary version of "Hail, glorious St Patrick." We can hardly suppose it to be the original form of the hymn; if it is, the general rule that hymns should be left as written by their authors finds a striking exception. It is hardly fair to Dr Neale to make him responsible for the "Hymns Ancient and Modern" version of "Jerusalem the Golden." The preface is that already printed in part vii, and is dated May, 1902; the imprimatur of the late Cardinal, which immediately follows it, being dated November, 1901!

The new edition of *Church Hymns* issued by the S.P.C.K. in numerous forms at various prices is in many respects a notable collection. The copy sent us—"Edition E, nonpareil 8vo, cloth, white edges, price 2s. 4d."—is beautifully printed, and contains 658 hymns on 606 pages. As a collection of tunes it leaves little to be desired; among them are excellent settings of many plain chant melodies, the chant itself being given in Gregorian as well as in modern notation—an admirable return to the method of the old "Hymnal Noted," hitherto, we believe, only followed by Mr Robert Bridges in his "Yattendon Hymnal." There is a large number of these melodies and of the ancient hymns. The teaching of the present shows a marked advance in the Catholic direction upon that of earlier editions—e.g., among the

hymns for Holy Communion are the *Pange Lingua* and the *Verbum supernum prodiens* (with the *O Salutaris*). It is an extremely interesting collection, and has many points well worthy of imitation.



C.T.S. Notes.

THE attention of members is directed to the fact that subscriptions became due on January 1. The work of the Society is greatly helped by *prompt* payment of subscriptions, and we shall be grateful if our readers will forward them at once, with those of any new members they may have been able to obtain, to the Treasurer, J. B. Evelyn Stansfeld, Esq., 18 Rossetti Mansions, Cheyne Walk, S.W., or to the Manager at the depot.

THE "Month" says: "We presume that Mgr Ward's penny *Life of Cardinal Vaughan* is merely the prelude to [a] larger biography." This seems open to misunderstanding; Mgr Ward's sketch is complete in itself, and is in no way connected with any forthcoming biography.

UNDER the title of *The Catholic Truth Annual* the C.T.S. of Ireland has published in a well printed and illustrated book of a hundred pages the papers read at the Dublin Conference, with a record of the discussions and a useful summary of the publications of the Society, in which we find an interesting account of the new translation of the "Imitation" by Sir Francis Cruise, shortly to be issued. Those who wish to know what progress is being made by the C.T.S.I. cannot do better than procure this volume. We note that Father Cologan is still referred to as "the Very Rev. Canon"—a compliment paid to him in all the proceedings of the



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Conference, and one which, we trust, is only premature.

THE admirable pastorals of the Bishop of Newport which were issued by the C.T.S. as penny booklets, have been withdrawn from publication in that form, and are now incorporated with numerous others in a volume entitled "A Bishop and his Flock." We are unable to notice this at length as no copy has reached us; but the value of his Lordship's utterances is too well known to need further advertisement.

THE Catholic Truth Society will issue shortly as penny pamphlets the articles on *Freemasonry* and *Voluntary Education* which appeared in the "Month" for December last—an especially strong number. The Society will publish a new edition of *Love and Sacrifice*, one of Lady Herbert's earlier stories which was published in 1868, and went through several editions in England and America, but has been for some time out of print; a little book called *A City set on a Hill*, by Mr R. H. Benson, setting forth the motives for his conversion; short meditations on the Passion and on the Rosary, by Abbot Smith, O.S.B., and a penny life of *Joan of Arc*, by Mr J. B. Milburn.



Church Music.

THE "Motu Proprio" which the Holy Father has issued on Sacred Music will be welcomed by those whose views have been represented in these columns. Others, who have, we are sometimes told, been offended by our criticism of the music too prevalent among us, will probably be somewhat startled by the vigour of the Pope's language: he speaks, for example, of certain compositions for

the vesper psalms—happily almost unknown among us—as "modelled on old theatrical works, and most of them of such meagre artistic value that they would not be tolerated for a moment even in second-rate concerts"! Of wider application is his description of the result of this class of music:

The curiosity of some of the less intelligent is fed, but the majority, disgusted and scandalized, wonder how it is that such an abuse can still survive.

So far as Rome is concerned the Holy Father is imperative. "Do you, my Lord Cardinal," he says to the Cardinal Vicar of Rome, "neither grant indulgence nor concede delays" in the "complete extirpation" of these scandals.

THE Pope's instructions are published in full in the "Tablet," and will, we hope, be printed in the more widely-circulated penny papers, so that they may be brought to the knowledge of all. The time seems propitious for a revival of the English Society of St Cecilia; it is well known that the Archbishop's views on church music are in accord with those so forcibly expressed by Pius X; the Bishop of Salford has already taken action; and the Bishop of Liverpool's commendation of the line taken in the matter by CATHOLIC BOOK NOTES sufficiently showed that the style of music for which his diocese is notorious does not enjoy his Lordship's approval. If the Cecilia Society were re-established it could not begin its labours more appropriately than by publishing in pamphlet form and widely distributing His Holiness's instructions.

WE are often asked to recommend music suitable for use in Church, and therefore reprint the list issued by the Bishop of Salford on St Cecilia's Day and published in "The Harvest" for December. His Lordship's general

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directions will be found in our November issue.

A. Masses recommended for performance in Church:

Gregorian Masses, according to the Solesmes method (by express approval of Pope Pius X).

The Masses of Palestrina, Tallis, Byrde, Anerio, Soriano, Orlando Lasso.

Sewell's Mass, "St Philip Neri."

Rinck's Mass (Oberhoffer's edition only).

Walther's Mass, "St Charles Borromeo."

Seymour's Masses, "St Brigid" and "in A flat."

Perosi's Masses.

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Stehle's Mass, "Salve Regina."

Filke's Masses.

Kaim's Mass, "Jesu Redemptor."

Terry's Mass, "St Dominic."

Newsham's Masses.

B. Masses generally unsuitable for performance in Church:

Masses by Haydn, Mozart, Hummel, Schubert, Cherubini, Dvorak, Beethoven, Silas, Spohr, Kalliwoda, Schmid, Weber, Niedermeyer, Gounod, Van Bree, Murphy, O.S.B., J. P. Murphy, Farmer, Argent, Short; *except* such are as placed in the Catalogue of the Synod of Dublin as allowed.

C. Masses of the above allowed in the Catalogue of the Dublin Synod:

Mozart: Nos I (*Credo, Sanctus, Benedictus* only); III (*Gloria, Sanctus, Benedictus* only); VII (*Sanctus, Benedictus* only); X (all except *Benedictus*; *Amen*s at end of *Gloria* to be shortened, and "*allegro moderato*" in *Agnus Dei* omitted).

Hummel: Mass, "St Stephen" in D.

Schubert: Mass, "St Francis" in B flat.

Gounod: Mass, "Angeli Custodes" (*Amen*s at end of *Gloria*, except last three, to be omitted); "Première Messe des Orphéonistes"; "Messe du Sacré Cœur" (except *Benedictus*); "Messe Jeanne d'Arc" (except prelude); Mass, "St Cecilia" (*Benedictus* only).

THE Dublin priest who has already done good work in publishing in two penny books a Plain Chant Mass and some Benediction services, now gives us in the same series (2d. net) the

Mass for the Dead, with its accessories in plain chant and tonic sol-fa notation. The little book (which may be had from the Catholic Truth Society) is beautifully printed, but it is to be regretted, in view of recent events, that the Solesmes version of the Chant was not adopted.

THE neglect of Dr Elgar's work which has prevailed in London is to be atoned for this year. "The Dream of Gerontius" will be given by the London Choral Society in February, at Covent Garden in March, and by Herr Weingartner in April; "The Apostles" will be performed at the Elgar festival and at the last concert of the Royal Choral Society at the Albert Hall in April.



Art Notes.



WE are glad to know that our recommendation of the Botticelli Madonna in our last issue has been largely acted upon, and our praise of the picture is echoed by all who have purchased it. We have now to call attention to the framed copies, which are issued at the low price of 5s. each (by post 5s. 6d.) from the office of the "Irish Rosary," Dominick Street, Dublin. The frame is suitable; the picture is not glazed but "hand enamelled" by a new process, patented by the printers, Messrs McCaw of Belfast. The adoption of this process, which is somewhat more costly than glass, enables the picture to be sent safely through the post, the surface can be washed, and is practicably indistinguishable from glass.

IT is with some surprise that we see a reproduction of Calderon's un-historical and in more than one respect offensive picture of "the Renunciation of St Elizabeth," issued with the Christmas number of "Black and White." Anything less appro-

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priate to Christmas it would be difficult to conceive.

MRS R. C. Witt, whose volume, "What to Look for in Pictures," was noticed in these columns, will publish immediately with Messrs Bell and Sons a handbook on the German and Flemish pictures in the National Gallery.



The Antidote.

THE "Church Times" has so lost its temper over the recent function at the Westminster Cathedral that it cannot help talking nonsense: "Wednesday's newspapers were full of the so-called enthronement of Dr Vaughan [*sic*] in his big chapel at Westminster": "so-called enthronement" reminds us of "the so-called nineteenth century." "The illustrated journal showed us an assemblage of apparently Italian ecclesiastics (!)" As to the Archbishop's "pretension to jurisdiction within the Catholic diocese of London," the same number tells us that "the thirteen hundredth anniversary of the restoration of the ancient bishopric of London by the consecration of Mellitus by Augustine will be celebrated at St Paul's" this year: does any one seriously doubt whom St Augustine or any bishop sent from Rome would recognize as the ecclesiastical authority, were he to come among us to-day? The Archbishop is represented as having spoken of "Roman Catholics";

it is needless to say that no such expression was used by him.

WE are told that the operation of braying a fool in a mortar is not likely to be attended with any beneficial result; and we are sometimes inclined to think that the exposure of Protestant mis-statements is equally unproductive. Mr Le Lievre, whose ignorance we have lately had the pleasure of enlightening, sends us a copy of Colonel Whale's periodical, which has just taken a new title, "Protestants on Guard." This contains some paragraphs headed "Rome and the Bible," extracted from the bogus document championed by the late C. H. Collette, the history of which is exhaustively exposed in the C.T.S. tract *The Letter of the Three Bishops*.

ACCORDING to the "Protestant Observer," "Protestants in New York State outnumber the Roman Catholics three to one." We do not know what is the proportion in New York City, but in any case, the following statistics, given by the "Daily News" of January 1 on the authority of a correspondent, are interesting:

Of an estimated population of 438,065 in the district enumerated, only 100,961, including men, women and children, attended Sunday morning service. Of the total attendance, 62,211 were Roman Catholics, 9,687 Episcopalians, 6,801 Methodists, 6,279 Presbyterians, 3,596 Baptists, and 3,256 Lutherans.

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New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by the publisher for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

- †**Kempis, Thomas** (translated by W. Duthoit, D.C.L.). Prayers and Meditations on the Life of Christ. Front.; pp. xxviii, 330, 8vo, cl. 5s. net. Paul.
- ***Anderson, R. E.** Extinct Civilizations of the West. Illustrated. "Useful Stories" series; pp. 201, pott 8vo, cloth. 1s. Newnes.
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- †**Baldry, A. Lys.** Velasquez. Illustrated. "Art Library" series; pp. xxiv, 64, 4to, paper boards. 3s. 6d. net. Newnes.
- Barber, W. F. A.** Raymond Lull, the Illuminated Doctor: a Study in Mediæval Missions; pp. 184, crown 8vo. 2s. 6d. C. H. Kelly.
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- †**Bateson, Mary.** Mediæval England. Illustrated. "Stories of the Nations" series; pp. xxvii, 448, cloth. 5s. T. Fisher Unwin.
- †**Bell, Mrs Arthur.** Lives and Legends of the English Bishops and Kings, Mediæval Monks and other later Saints. Illustrated. "Saints in Art" series; pp. xiii, 377, 8vo, cloth. 14s. net. Bell and Sons.
- †**Belloc, Madame.** In Fifty Years. 8vo; pp. 61, wrapper. Sands and Co.
- Brinton, S.** The Awakening of Life; The Republic of Siena. Parts 1 and 2 of "The Renaissance in Italian Art." Second edition; pp. 118, 108, crown 8vo. Each 2s. 6d. net; sewed, 2s. net. Simpkin.
- Catholic Directory, Ecclesiastical Register and Almanack, 1904.** Crown 8vo, boards, 1s. 6d. net; with Ordo, etc., 2s. net. Burns and Oates.
- ***Catholic Truth Annual and Record of Conference;** pp. 102, 4to, wrapper, 1s. net. C.T.S. of Ireland.
- Cellini, Benvenuto.** Memoirs. Illustrations in Photogravure; pp. 528, 4to, 6s. net. Unit Library.
- †**Chamberlain, A. B.** John Constable. "Miniature Series of Painters"; pp. 88, 12mo. 1s. net. Bell.
- Cook, T. A.** Old Touraine: Life and History of Châteaux of the Loire. 2 vols. Fourth edition revised; pp. 618, crown 8vo. 16s. Rivingtons.
- ***Copus, Rev. J. E., S.J.** Saint Cuthbert's. Frontispiece; pp. 245, 8vo, cloth. 3s. 6d. Benziger Brothers.
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- ***Faber, Father** (selected from). Under the Cross; pp. 166, 8vo, cloth. 1s. 6d. Gill and Son, Dublin.
- †**Fogazzaro, A.** The Poet's Mystery: a Novel. Translated by Anita MacMahon. Verses rendered by Algernon Warren; pp. 340, crown 8vo. 6s. Duckworth.
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Dominica Resurrectionis.

Ad Laudes.

Antiph. 1.

Angelus autem
Dómini * de-
scendit de cœ-
lo, et accedens revolvit
lápide, et sedébat su-
per eum, allelúja, allel.

Ps. de Domin. 1.

2. Et ecce terræmó-
tus * factus est magnus:
Angelus enim Dómini
descendit de cœlo, al-
lelúja.

3. Erat autem * aspé-
ctus ejus sicut fulgur;
vestimentá autem ejus
sicut nix, allelúja, allel.

4. Præ timóre autem
ejus * extérriti sunt cu-
stódes, et facti sunt
velut mórtui, allelúja.

5. Respóndens autem
Angelus, * dixit mulié-
ribus: Nolite timére:
scio enim quod Jesum
queritis, allelúja.

Capit., Hymn. et V.
non dicuntur, sed eo-
rum loco Ant.

Hæc dies, quam fecit
Dóminus: exsulté-
mus, et lætémur in ea.

Ad Bened. Ant. Et
valde mane una sabbá-
torum véniunt ad mo-
numentum, orto jam
sole, allelúja.

Oratio.

Deus, qui hodiérna
die per Unigénitum
tuum æternitátis nobis
aditum devicta morte
reserásti: vota nostra,
quæ præveniéndó as-
piras, étiam adjuvándó
proséquere. Per eúm-
dem Dóminum.

V. Dóminus vobis-
cum. R. Et cum spi-
ritu tuo.

V. Benedicámus Dó-
mino, allelúja, allelúja.
R. Deo grátias, allelúja,
allelúja.

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Ps. consuetti; ad Pri-
mam tamen ut in Festis,
scilicet Deus in nómine

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CATHOLIC BOOK NOTES

No. 80.

FEBRUARY 10, 1904.

Vol. VIII.

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NOTICE.

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 41 Boston Road, Brentford, Middlesex. Advertisements should be addressed to CATHOLIC BOOK NOTES, c/o Art and Book Company, 22 Paternoster Row, London, E.C.

Thomas à Kempis.

ENGLISH speaking Catholics are much indebted to Dr Duthoit for having placed within their reach, in an admirable translation, an ascetic work of the very highest value by the author of the "Imitation."* An elaborately critical edition of the Latin text was brought out in 1901 by Dr Michael Joseph Pöhl, and from this the present translation has been made. Three other English translations exist: one by Father Miles Pinkney (under the name of Thomas Carre),

published in Paris in 1664; another by Henry Lee, LL.B., in 1760; and a third by the Rev. Dr S. Kettlewell in 1892. The only Catholic translation, Thomas Carre's, is now very rare, and is such a slavishly literal rendering of the Latin text that it would be unacceptable to readers of the present day. The two Protestant "translators," after their kind, omit, add and change, as they think well. Henry Lee says:

I was not so desirous of servilely following the letter, in order to gain any reputation of being the faithful translator, as of preserving the spirit . . . and enforcing the purpose of the author, though it could not well be done otherwise than by impartially omitting what seemed foreign to it, or by adding what I was persuaded would contribute to it (p. xxiv),

the result being, as Dr Duthoit has calculated, that "only about three-tenths of his book come from Thomas à Kempis, the rest being Mr Lee's."

Dr Kettlewell is not less thorough in his expurgations:

Any words sanctioning Mariolatry and the invocation of saints and angels, or any occasional allusion to some corruption or error of the pre-Reformation Church, are carefully excluded (p. xxvi).

* *Prayers and Meditations on the Life of Christ*, by Thomas Haemerken à Kempis. Translated by W. Duthoit, D.C.L. 8vo, cloth, pp. xxviii, 330. Cloth. 5s. net. Kegan Paul.

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I bless Thee, and give thanks to Thee, my Lord and my God, Creator and Redeemer of the human race, for Thy exceeding great love in willing that man, whom Thou hadst wonderfully created, should be still more wonderfully redeemed. For it was when we were yet Thine enemies, and death had long tyrannized over all the human race, that Thou didst call to mind Thy rich mercies, and from the place of Thy habitation in glory, didst look down upon this vale of tears and wretchedness (p. 11).

To us the translation is more impressive than the Latin original, perhaps because the Latin is medieval, and hence *qua* Latin of a debased period, whereas the biblical English into which it has been rendered is of the golden age. Unless we are much mistaken, the book will become a standard work of contemplative prayer for all who love the simple, fervent piety of our pre-Reformation forefathers in the Faith. The book has been beautifully printed at the Chiswick Press; the medallions on the covers are from the covers of a manuscript of the Vulgate, which it took Thomas à Kempis fifteen years to transcribe, preserved in the Grand-Ducal Library at Darmstadt.



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All these varied duties are depicted for us by Canon Keatinge with freshness and life; every chapter abounds with good advice, specially suited to the circumstances of our times and the country in which we live. We should specially like to lay stress on his chapter on dealing with the authorities of public institutions, and showing the immense advantages to be gained by a little forbearance and tact—qualities not always exhibited under such instances by our clergy. As time goes on, the disposition to deal fairly with Catholics, already manifested by very many public bodies, will increase and spread. With a little consideration for the feelings of others, we shall more and more be able to obtain their sympathy and aid for our works, which rough speech or an inclination to resent apparent but unintentional disrespect may often alienate. On this point we are in full accord with Canon Keatinge; but we are less so with his sixth chapter. We confess that it grates on us to hear one priest instructing another on the art of eating a good

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dinner; at what period in the different courses to drink wines and which wines; of the difference between the "bouquet" or flavour and the alcoholic strength of a good wine, and the like. No doubt the subject of our "attitude towards strong drink" is a difficult one; but we think it could have been treated differently, or even omitted altogether.



Notes on New Books

MR Bart Kennedy's account of his *Tramp in Spain*,* "from Andalusia to Andorra," is an entertaining, fresh and delightful book. His style, it must be owned, is odd—abrupt, and even jerky. Sentences of four words. Sometimes of three. Or two. One. And no verbs. But one gets used to this, or at least pardons it for the sake of the interest and life of the volume. It has a special interest for Catholics, in that the author, though not of the fold, has no prejudices against the folk or the creed. He found the priests "most courteous and obliging," exercising a civilizing influence over the people":

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America you are a criminal who is liable to be put in prison. If you are destitute in Spain you are as free to move about as the man who is rich. So let no more be said about the Spanish beggars. They are treated far more fairly and rationally than our own work-house beggars.

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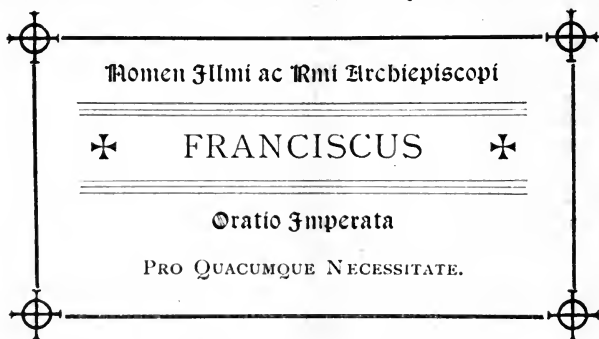
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MR Hamilton Jackson's *True Stories of the Condottieri** owe much of their attractiveness to the numerous and excellent illustrations, many from sketches by the author. But the "stories" themselves are graphic and abound in incident, and furnish a picture of an important phase of life in the history of Italy, extending from the 13th to the 15th century. In his first chapter the author explains the position of these "leaders of bands of mercenary soldiers"—"mercenary" not bearing the offensive sense now usually put upon it; and his chapters deal with such well-known names as our own Sir John Hawkwood, with whom it is interesting to find St Catharine of Siena in correspondence, the Sforzas, Colleoni, Malatesta, and Montefeltro. Mr Jackson has consulted leading authorities, and has produced an instructive and interesting volume. But why does one heading run through the whole work? And why, oh why, is there no index?

THIS absence of an index is the only defect in the very pretty edition of Newman's lectures on *The Scope and Nature of University Education*,† which Messrs Dent have added to their "Cloister Library" series. In some respects this takes rank among the most important of Newman's works, and its circulation among Catholics as well as Protestants cannot be too much extended. Apart from its admirable attitude towards education generally, it contains some of

the most eloquent passages of the author—e.g., the definition of a "gentleman" and the sketch of St Philip Neri. The work of the editor, Mr A. R. Waller, is confined to five pages of notes and dates; the former might have been somewhat extended—e.g., it should not have been difficult to ascertain the author of the book on Comparative Anatomy mentioned on p. 75. Type, paper, binding, are excellent, and there is a photograph portrait after the portrait by Miss Deane.

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MISS ANITA MACMAHON has translated the "Mistero del Poeta" † of Fogazzaro—who, according to Mr Okey, is "the one figure in contemporary [Italian] fiction worthy to stand by his master, Manzoni." Many will doubtless be glad to make the author's acquaintance in this careful English translation, but we are doubtful whether the story will appeal to the general public. It is a lengthy—even tedious—love-tale, somewhat barren of incident, marked—to cite the author already quoted—by "subordination of character to thesis, and a tendency to

preach." The breaking up of the work throughout into very short paragraphs gives it an unattractive appearance.

IN the opinion of some whose opinion is of value, Nathaniel Hawthorne still takes the first place among American novelists; and no one will deny that he ranks very high. Messrs Newnes have added to their "Thin Paper Classics" a volume of his *New England Romances*,* comprising "The Scarlet Letter," "The House with the Seven Gables," and "The Blithedale Romance." Those who have yet to make Hawthorne's acquaintance cannot do better than obtain this pretty volume, which will appeal equally to those who desire to renew it.

TO the student no less than to the general reader the new issue in English of the *Convivio*—the least known of Dante's Italian works—is a great boon. Here we have an accurate literal translation, with explanatory notes and appendices, by Mr P. H. Wicksteed—one of the best known of Dante scholars, whose devoted labours can only be esteemed adequately by those who have tried to deal with the many obscurities of the text—and all for the sum of eighteen-pence! As an instance of the care that has gone to produce this work we may mention that the recent discovery in a Paris MS. by Dr Moore of a reading that fills up the lacuna in II, i, 20, 21, has been adopted. An attempt too has been made to interpret the puzzling sentence IV, ix, 118, 119, though we cannot follow the translator in his rendering of *formento* by "leaven"—it requires more than "a little good will" to make that ac-

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† *The Poet's Mystery*. 8vo, pp. 332. Cloth. Price 6s. Duckworth.

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ceptable. We note with satisfaction that Mr Wicksteed has made somewhat greater concessions to the requirements of the English idiom than he did in his rendering of the "Paradiso." This is one of the cheapest (the volume contains 452 pages) as it is one of the best of Messrs Dent's admirable "Temple Classics."

IT is impossible to deal with a subject of infinite variety in the short space of 114 small pages in large type with wide margins; yet that is what Father Nicholas Walsh attempts in his book on *Woman*.* We must say frankly that it is in every way inferior to the volumes (addressed to and written by women) which have been noticed from time to time in these pages. The matter is sound enough in the main, but the manner! One would think that even the printer's reader, to say nothing of the censors, would have boggled at such a sentence as

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Young men have not as a rule the time, the opportunities, perhaps the talent for acquiring [modern languages] *as* girls have;

and these are no unfair samples of the style and punctuation of the book. There is also what strikes us as a somewhat painful familiarity in the use of the name of God:

God's views may not be what are known as "up-to-date," but they are certainly the only right views;

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to his reputation. He has deserted the position of a sociologist for that of a story-teller, and some of his tales of the *Children of the Tenements*,* though instructive, are, to our thinking, marred by sentimentalism—this is perhaps because they evidently made their first appearance in “Christmas numbers”—in a word, they are not convincing. Many of the sketches are, however, informing, and all are eminently readable.

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THE title chosen by Dr Marcus Dods for his recent book, *Forerunners of Dante*,‡ is rather wider than the circumstances warrant; for the volume, in so far as it is referable to Dante’s work, applies to the *Divine*

Comedy only. Without wishing to belittle the research and skill that have combined to produce an interesting book, we may be allowed to doubt whether it supplies any actual need. Dr Dods shows very clearly that ideas of the hereafter, finding their expression in legend and literature, are traceable through the ages to remote antiquity, but as no one claims for Dante absolute originality in respect of the invention of the Vision, the *raison d’être* of the book is a little far to seek. At its author’s own valuation, the volume has no controversial worth; it seeks merely “to present such a series of visions of the future state of the dead as may give some adequate representation of the ideas of punishment and reward as they developed through the ages.” Considered in this limited capacity, the book is interesting, informing and well-written. The author has collected a large number of examples, his research extending from the literature of Babylon and Egypt to that of the Middle Ages. He views his theme objectively throughout, and there is an entire absence of irreverence or derision, even with regard to the more extravagant conceptions. But all this, while making up a worthy piece of work, leaves Dante exactly where he was—supreme and unchallenged in this particular field.

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attempts to indicate the Irish brogue by eccentric spelling. Surely by this time it is understood that Irishmen don't say "loike," and "praste," and "parfect," and that such spellings only obscure, instead of making clear, the national accents. The author will be well advised for the future to put the language of her Hibernians into plain English, for that will be better Irish. The book is cleanly-printed and pleasant to handle.

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THE very handsome and very cheap volume in which Father Chandlery acts as guide on *Pilgrim Walks in Rome*† cannot fail to obtain a wide circulation. It is exactly the kind of book to appeal to the pious Catholic visitor to Rome, whose interests are somewhat neglected by the ordinary guide-books. The only drawback to its value as

a travelling companion is its weight, due to the quality of paper necessary to the large number of excellent plates, which make the volume attractive even to stay-at-homes. The author does not profess to be critical, but he is well-informed, and in the main accurate; and his accounts of the principal objects of religious interest are detailed and instructive. We think, however, that there are traces of a somewhat excessive enthusiasm for marvels: e.g., we are told that at S. Maria in Monticelli, "great excitement was caused in the year 1900 because many persons declared that the eyes of a picture of our Lord were seen to move": the fact is doubtless as stated, but a priest who knows the picture tells us that the appearance is due to an optical illusion of a well-known kind. The book is well printed, though we note some slips such as "S. Georgio" two or three times, and "Mil/man." There is a full but inconveniently-printed index. We note that the profits from the sale of the book will be devoted to the Zambesi Mission, which will, we think, benefit largely.

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IN view of the thirteenth centenary of the death of St Gregory the Great, in March next, Father Bede Camm has written a hymn in honour of the Saint, to which the Bishop of Birmingham has given his *imprimatur*, and of which a copy is sent out with our present issue. It may be had from the Art and Book Company, price 1s. per 100, or 2s. 6d. for 500. The Art and Book Company also issue as a leaflet, at the same price, a translation of the Jubilee Prayer in honour of the Immaculate Conception, approved by the Holy See.

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Solesmes edition. See above.

Mechlin. 32mo, cloth, 2s. 6d.; sheep, 3s.; with music, 18mo, India paper, sheep, 6s.

Tournai. 18mo, cloth, 3s. 6d.; morocco, 5s. 6d.; with music, 12mo, cloth, 4s.; morocco, 6s.

"Carter of Clewer." *

CARTER of Clewer" is a name deservedly held in honour among High Churchmen, who find in "such saintliness as his," according to his biographer, "the best evidence of the truth and reality of the English Communion as a part of the True Church." That such evidence seems to us insufficient is certainly no disparagement of Mr Carter, who was undoubtedly a good and earnest man of a high standard of spirituality. His long life was spent in doing good; he probably did more than any one to restore conventual life for women to the Church of England; the House of Mercy at Clewer and its numerous offshoots are a standing evidence of his sympathy with the sinner; his "Treasury of Devotion" is among the most popular of Anglican books of devotion; he founded the Anglican Confraternity of the Blessed Sacrament, of which he was for many years Superior-General; he was a voluminous author, his writings including volumes on Retreats, Confession, the Priesthood, the Eucharist, "The Roman Question" and various biographies; a thoughtful (though, to our mind, a tedious) preacher; and he occupied a leading position as director and adviser.

Which things being so, it is not easy to see why Mr Hutchings has not given us a more interesting book; for it cannot be said to approach, even remotely, the "Story of Dr Pusey's Life," which we noticed some time back. Mr Hutchings has not an attractive style, and the book is badly arranged. The letters, for example, are not only for the most part undated, but are made unattractive by the use of initials and blanks to an extent that is sometimes amusing but usually irritating. When a letter is stated to be "concerning the Lincoln judgement," it seems futile to speak of "the Bishop of L."; moreover, any one conversant with the Anglican history of the period

can readily identify all the names, and no one else will trouble about them. The index, like the general arrangement, is extremely slipshod and incomplete.

What strikes us most is Carter's extreme anxiety lest any one should suspect him of sympathy with the Church which furnished him with most of his ideals and ideas. Mr Hutchings speaks of "his loyal faithfulness to the Church of England"; but this attachment was only to the section which he himself represented, and did not extend to those who went before him in teaching or practice, or to those who lagged behind. He had a morbid anxiety lest he should be accused of "Romanizing"; his often-expressed fear lest folk should invoke the saints except in a roundabout way is positively amusing in its intensity, and not less so is his biographer's approval of his view and defence of a possible exception to it. That Carter "was never near the Roman Communion" is manifest; that he dreaded its attraction for others is equally clear—a letter (wrongly indexed) "on not joining in R. C. Novena" is positively Littledalian in tone. His reference to the decision on Anglican Orders is in the same spirit: "Cardinal Vaughan has squashed the effort, and L. H. feels it." Whatever merits this biography may have or lack, it at least shows how impossible it may be for those who appear to be in sympathy with the Church to realize her position or their own.



Church Music.

THE SOLESMES BOOKS.

MONSIGNOR Prior contributes to the "Tablet" of January 23 an interesting article on "The Authorized Chant," in which he points out that the edition which will now come into general use is "the well-known publication of the Solesmes Benedictines." "The authorization of the Ratisbon edition of the Gregorian Chant," he tells us, "has been definitely cancelled from the statue-book." We do not know

* *Life and Letters of Thomas Thellusson Carter*. Edited by the Ven. W. H. Hutchings, M.A. With portraits and other illustrations. 8vo, cloth, pp. vi, 340. Price 10s. 6d. net. Longmans.

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precisely what work is intended under this somewhat curious title; but whatever it may be it is clearly authoritative, and the words of the Decree make it plain that the Ratisbon, or what some have called the "official," chant, is only to be tolerated until an edition drawn from the ancient MSS. can be substituted for it.

We do not imagine the Decree will arouse any kind of regret in musical circles. No one, we think, ever adopted the Ratisbon chant for its own sake; it was notoriously less tuneful (especially in the melodies for the hymns) than the versions it replaced, and only respect for authority caused its adoption. In saying this we in no way disparage the great and undoubted services which the Ratisbon school has rendered to Church Music. On this head an eloquent article by the Rev. S. H. Sole will be found in the "Tablet" of January 30, in the course of which he singles out for special praise Dr Haberl and "Francis Wilt of blessed memory and fame." The name of Wilt is unfamiliar to us, but probably Witt, the founder of the Society of St Cecilia, of whom an excellent biography is published by the C.T.S., is intended.

Many will be glad to know where the Solesmes books can be obtained, as to which we have already received inquiries. Messrs Desclée, Lefebvre and Co., of Tournai, have produced them at a singularly cheap rate, and have sent us a selection which includes the *Liber Usualis*, a volume of nearly 1,300 pages, price 4 fr. 50; the *Manuale Missæ et Officiorum*, price 1 fr. 50, or, in modern notation, 2 fr. 50; and a most excellent *Manual of Gregorian Chant*, containing everything that a small choir can need, either for Mass or Benediction, with a preface on the rendering of the chant and the ordinary of the Mass in English and Latin, with a devotional comment, the English of which might be improved. This last and most useful manual costs 3 fr. 10—say half-a-crown—neatly bound in cloth; the others mentioned are also obtainable in cloth at a small extra cost, which it is well to pay, as the sewn books come to pieces almost as soon as they are cut. Numerous

other works on the chant are issued by the same firm; a list of these will also be found in the Art and Book Company's advertisement (p. 54). Any of the publications may be seen at their shop in Paternoster Row.

MR Terry is heartily to be congratulated on the result of the long and careful training which he has bestowed on the choir of the Westminster Cathedral. For the first time in the modern history of Catholicism in this country, we have a church into which we can go with the assurance that we shall find a service in the highest form of ecclesiastical music adequately rendered by a fully trained choir. Mr Terry has had to endure much adverse criticism, but the result has more than vindicated his position, and the action of the Holy Father has stamped his work with the highest approval. We venture to find in it also a vindication of the attitude which has uniformly been taken by CATHOLIC BOOK NOTES since its foundation.

THE "Motu Proprio" of the Holy Father regarding Church Music has been reprinted from the "Tablet," and may be had at the office of that paper, price twopence.



Forthcoming.

THE C.T.S. will issue immediately a new and cheaper edition of the *Bible Picture Book*, with illustrations by Schnorr and text by Lady Amabel Kerr. In its new form the book will be an oblong octavo, with pictures and text on opposite pages; it will be published at 6d. in wrapper, 1s. in cloth. His Grace the Archbishop, who when Bishop of Southwark wrote a preface to the former publication, expresses, in a short introduction, his approval of this cheaper issue.

BISHOP Hedley will shortly publish through the Art and Book Company an edition of St Gregory's *Pastoralia*, which will be accompanied by some account of the saint's life and work. His Lordship is also preparing a collected edition of his

C.T.S. Books for Lent

- The Life and Ministry of Jesus.** By R. F. Clarke, S.J. Cloth, gilt, 2s. 6d.
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The Passion. By Henry More, S.J. 3d.
St Augustine's Manual, or Little Book of the Contemplation of Christ. Wrapper, 2d.; cloth, 6d. net.
Readings for Lent. By the Rev. Joseph Rickaby, S.J., 2d.; cloth, 6d. net.
Remember Me: Daily Readings for Lent. Compiled by Aimée Sewell. 1d.
To Calvary: Meditations for the Stations. 1d.
The Spiritual Exercises of St Ignatius arranged in Prayers. 1d.
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The Jesus Psalter (printed in red and black). 1d.
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Meditations on the Miserere. By the same. Cloth, 6d.; wrapper, 3d.
A Little Book for Holy Week. 1d.; cloth, 4d.
The Life of Our Lord. By Lady Amabel Kerr. 1d.; cl. flush, 2d.; cl. gilt, 4d.
The Four Gospels. 1d. each. **A Mission Prayer Book.** 1d.
Short Devotions for the Stations. 1d.
Meditations on the Passion. By Henry More, S.J. 3d.
Simple Meditations on the Life of our Lord. By Abbot Smith, O.S.B. First and Second Series. 6d. each net.
Meditations on the Passion (for Communion mornings). By the same. 6d. net.

Leaflets for Lent Distribution (1s. per 100).

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- A Little Book for Exposition.** Edited by the Right Rev. Mgr Connelly. 1d.
Visits to Jesus in the Tabernacle. 1d.; cloth, 4d.
A Little Book of Indulged Prayers. 1d.; cloth, 4d.
Jesus in the Blessed Sacrament. By Father Lercari, S.J. 1d.; cloth, 4d.
Before the Tabernacle. 1d.
Aspirations to the Adorable Sacrament. ½d.
The Rosary before the Blessed Sacrament. 1d.
A Quarter of an Hour before the Blessed Sacrament. 1s. per 100.
Panis Angelicus: Verses on the Blessed Sacrament. 1d.

THE Catholic Truth Society will issue shortly *Simple Meditations on the Passion for Communion Mornings*, by the Right Rev. Abbot Smith, and a new and revised edition of the first series of his *Simple Meditations on the Life of our Lord*. The price of each volume will be 6d. net.

IN connection with the approaching Jubilee of the Definition of the Immaculate Conception, the Art and Book Company are about to issue a new edition of Bishop Ullathorne's work on the subject.

MISS M. Fletcher, whose little book, "Light for New Times," we noticed some months back, will shortly publish, through Messrs Longmans, a book of counsel for girls on love and marriage, under the title, *The School of the Heart*.

MESSRS Longmans will shortly publish a volume of addresses by the Rev. P. N. Waggett entitled *The Scientific Temper in Religion*. They will also issue an inquiry as to how far the results of modern science affect the fundamental question of the First Cause, by the Rev. John Gerard, S.J., under the title *The Old Riddle and the Newest Answer*.

MESSRS Duckworth announce for immediate publication *Reformation and Renaissance*, by J. M. Stone.

MESSRS Sands and Co. announce for immediate publication *Modern Spiritism*, by J. Godfrey Raupert.

C.T.S. Notes.

THE attention of members is directed to the fact that subscriptions became due on January 1. The work of the Society is greatly helped by prompt payment of subscriptions, and we shall be grateful if our readers will forward them at once, with those of any new members they may have been able to obtain, to the Treasurer, J. B. Evelyn Stansfeld, Esq., 18 Rossetti Mansions, Cheyne Walk, S.W., or to the Manager at the dépôt.

WE learn from the local press that the Liverpool branch of the Society is manifesting activity, and is organizing a series of lectures in different parts of the city. For this a sub-committee has been formed, with the Rev. H. Day, S.J., as chairman. At the first lecture, given by Mr R. E. Noble on January 27 on Blessed Thomas More, the Bishop of Liverpool presided.

THE Lay Secretary was present by invitation at the recent Annual Dinner of the Catholic Association, and responded to a speech by Mr V. M. Dunford, K.S.G., in which the C.T.S. was very kindly referred to. Mr Britten has also been invited to represent the Society on the committee entrusted with the arrangement of the wedding presents to the Duke of Norfolk.



The Antidote.

DR Williamson, in an interesting letter in the "Tablet" of January 23, tells us that the present title—"Renunciation"—of Mr Calderon's offensive picture, to which we referred in our last issue, was suggested to him and approved by the artist. Mr Calderon wrote to Dr Williamson, apparently seriously:

I need scarcely say that the picture was conceived and painted in a spirit of profound reverence for the Great Friend of the Poor. It never entered into my mind that anyone could take offence at it, and I would readily do anything in reason which would spare an instant's pain to either Protestant or Catholic.

We are inclined to agree with a subsequent writer in the same paper that the new title "only transfers the libel from St Elizabeth personally to religious orders in general, and through them to the Catholic Church."

CATHOLICS are sometimes twitted with claiming to be Catholics first and Englishmen afterwards. Sir George Kekewich, at a meeting in a Baptist chapel on January 25, said that he opposed the Education Act "because he was a Protestant first, a Christian next, and an Anglican afterwards." It has long been manifest that a large number of folk

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put their Protestantism before their Christianity, but we do not remember to have seen until now any open profession of the fact.

"PASSIVE Resisters" express themselves emphatically at Wellingborough. According to the *Daily News* of January 30, a batch of them "attended a religious service at the chief Congregational Church before going to the police-court." When there, "many of them said that they objected to pay for Romish teaching which described them as heretics," after which Mr William Shelford said: "I conscientiously object to this wicked Act, and I pray God that those who made it may soon be annihilated" (!)

NEWMAN'S amusing enumeration of the reasons alleged by Protestants to account for conversions was evidently incomplete: we learn from the "Church Times" that gout has become a factor in these events. The "misguided vicar" of St John's, Middlesbrough, having found true guidance, recently became a Catholic; whereupon "a communication, signed by the assistant priests and churchwardens, has been made to the local press, containing these words: 'This is the result of no influence from the Roman communion, but simply of the almost complete prostration of his mind and body through over-anxiety and gout'!" Gout has its compensations.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by the publisher for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

- Asser's Life of King Alfred, with Annals of Saint Neots, erroneously ascribed to Asser. Edited with Introduction and Commentary by William Henry Stevenson; pp. 518, crown 8vo. 12s. net. Frowde.
- †Bell, Mrs Arthur. Lives and Legends of English Bishops and Kings, Mediæval Monks, Later Saints; pp. 392, 8vo. 14s. net. Bell.
- †Belloc, Madame. In Fifty Years; pp. 61, 8vo, wrapper. Sands & Co.
- *Benson, R. H. A City Set on a Hill; 12mo, wrapper, 3d. net; cloth, 6d. net. Catholic Truth Society.
- Bernard, St., Some Letters of. From the translation of Dr Eales. Selected, with a Preface, by F. A. Gasquet, D.D. "Great Letter Writers" series; pp. xvi, 310, crown 8vo, cloth. 3s. 6d. net. Hodges.
- Bernard, J. H. Cathedral Church of St Patrick, Dublin. Illustrated. "Cathedral" series; pp. 100, crown 8vo. 1s. 6d. net. Bell.
- Cabrol, Dom. Dictionnaire d'Archéologie Chrétienne et de Liturgie. [Fasc. III.]; 4to. 5 frs. Letouzey et Ané, Paris.
- †Coppens, Charles, S.J. A Systematic Study of the Catholic Religion; 8vo, cloth. 4s. Herder, Freiburg im Breisgau.
- Cormier, R. P. Retraites Ecclésiastiques d'après l'Evangile; 8vo. 3 frs. Abbaye de St-Nicholas, Verneuil-sur-Avre.
- Courdavault, M. l'Abbé. L'Hébreu appris facilement sans maître; pp. 32, 18mo. 0.75 fr. Société Saint-Augustin.
- †Damien, Father, the Apostle of the Lepers of Molokai. Translated from the French of the Rev. Philibert Tauvel, SS.CC. With an Introduction by Father Damien's Brother, Father Pamphile de Veuster. Illustrated; pp. xvi, 206. 2s. 6d. net. Art and Book Co.
- †Dante. La Vita Nuova. Translated by Dante Gabriel Rossetti. Pref. note by William Michael Rossetti; pp. 160, 16mo. 1s. net. Ellis.
- Devotions from the Psalter. Preface by Prior McNabb, O.P.; pott 8vo, cloth. 1s. 6d. net. Burns & Oates.

- Dickens, C. A Christmas Carol. Translated by T. Dinneen into modern Irish; pp. 130. 2s. net; sewed, 1s. 6d. net. Gill, Dublin.
- †Divine Vision, The, and other Poems. By A. E.; pp. 96, crown 8vo, cloth. 3s. net. Macmillan.
- †Emery, S. L. The Inner Life of the Soul: Short Messages for the Ecclesiastical Year; 8vo, cloth, 4s. 6d. net. Longmans.
- †Englishwoman's Year Book and Directory; pp. 352, 8vo, cloth. 2s. 6d. net. A. and C. Black.
- †Epics and Romances of the Middle Ages. Adapted from the work of W. Wagner by M. W. Macdowall. Illustrated; pp. 488, 8vo. 3s. 6d. Sonnenschein.
- †Forbes, James. L'Église Catholique au XIX^e Siècle en Allemagne, aux Etats-Unis, en Angleterre, en France; pp. 292, 8vo, wrapper. 4 frs. Lethielleux, Paris.
- Gardner, Edmund G. The Story of Siena and San Gimignano. Illustrated. "Mediæval Towns" series; pp. 391. 4s. 6d. net. Dent.
- †Graham, Rose. St Gilbert of Sempringham and the Gilbertines. Cheap edition. Illustrated; pp. vii, 240, 8vo, cloth. 5s. Elliot Stock.
- †Garnett, L. M. J. Turkish Life in Town and Country. Illustrated. "Our Neighbours" series; pp. 228, 8vo, cloth. 3s. 6d. net. Newnes.
- Gilmour, Bishop. New Testament History. New edition; f'cap 8vo, wrapper, 4d.; cloth flush, 6d. Art and Book Co.
- Gregory, Lady (translated and arranged by). Gods and Fighting Men: the Story of the Tuatha de Danaan and of the Fianna of Ireland. Preface by W. B. Yeats; pp. xxviii, 476, cloth. 6s. Murray.
- †Hammerstein, Rev. L. von, S.J. Edgar: or, From Atheism to the Full Truth; pp. xv, 355, 8vo, cloth. 5s. Herder, Freiburg im Breisgau.
- *Harland, Henry. My Friend Prospero; pp. 314, 8vo, cloth. 6s. John Lane.
- *Hawthorne, Nathaniel. New England Romances. Portrait; pp. 713, narrow f'cap 8vo, cloth, 3s. net; lambskin, 3s. 6d. net. Newnes.
- *Halsby, Ethel. Gaudenzio Ferrari. Illustrated. "Great Masters" series; pp. 164, crown 8vo. 5s. net. Bell.
- †Hill, M. D. and W. M. Webb. Eton Nature Study and Observational Lessons. Illustrated; pp. xviii, 155, cloth. Duckworth.
- Howard, N. Savonarola: A City's Tragedy; pp. 184, 4to. 4s. 6d. net. Dent.
- †Irish Rosary Volume for 1903. Illustrated; pp. iv, 980, large 8vo, cloth. 6s. St Saviour's Priory, Dublin.
- Irons, Geneviève. Only a Doll, and other Sunday Afternoon Stories; demy 16mo, cloth, 2s. 6d. Burns and Oates.
- James, M. R. Ancient Libraries of Canterbury and Dover. Catalogues of the Libraries of Christ Church Priory and St Augustine's Abbey at Canterbury and of St Martin's Priory at Dover; pp. 648, 8vo. 20s. C. J. Clay.
- Jessopp, A. Before the Great Pillage: other Miscellanies; crown 8vo, reduced to 3s. 6d. Unwin.
- Kempis, T. à. Of the Imitation of Christ. "World's Classics" series; pp. 242, 12mo. 1s. net; leather, 2s. net. Richards.
- Kernahan, Mrs Coulson. Devastation: a novel; pp. 314, crown 8vo. 6s. Long.
- *Lacey, Rev. T. A, M.A. Harnack and Loisy. With an Introductory Letter by Viscount Halifax; pp. 18, 8vo, wrapper. 1s. net. Longmans.
- Lang, Andrew. The Mystery of Mary Stuart. New and revised edition. Illustrated; pp. vi, 368, crown 8vo, cloth. 6s. 6d. net. Longmans.
- †Letters from the Beloved City. To S. B. from Philip. Frontispiece; pp. 134, 8vo, cloth. 2s. 6d. Longmans.
- *Liddon, H. P., D.D. Some Elements of Religion; pp. xxiii, 240, wrapper. 6d. net. Longmans.
- *McDonald, Rev. Walter, D.D. The Principles of Moral Science; pp. xi, 230, 8vo, cloth. Browne and Nolan, Dublin.
- *McNabb, Prior Vincent, O.P. Oxford Conferences on Prayer; pp. ix, 182, 8vo, cloth. 3s. 6d. net. Kegan Paul.
- Mathew, Sir Tobie. Conversion of (edited by A. H. Mathew). Portrait; crown 8vo, cloth. 3s. 6d. Burns and Oates.
- Meyer, A. G. Donatello Translated by P. G. Konody. Illustrated; pp. 160, imp. 8vo sewed. 4s. net. Grevel.
- *Miltoun, Francis (edited by). All about Ships and Shipping: a Handbook of Popular Nautical Information. Illustrated; pp. xiii, 306, sq. 12mo, cloth. 5s. net. De la More Press.

- Molière. Plays. In French. With a new translation and notes by A. R. Waller. Vol. 3, 1666-1668; pp. 442, crown 8vo. 3s. 6d. net. Richards.
- Morin, D. Germanus. *Anecdota Maredsolana seu monumenta ecclesiasticæ antiquitatis ex MSS. codicibus nuncprimum edita*. Vol. III; Pars III. 4to. Maredsou.
- Montgomery, Maud. *Story of our Lord's Life*. Eight coloured plates after Gaudenzio Ferrari; pp. 174, 16mo. 2s. 6d. net. Longmans.
- Moore, E. *Studies in Dante*. Third series. *Miscellaneous Essays*; pp. 404, 8vo. 10s. 6d. net. Frowde.
- Mudie-Smith, R. (edited by). *The Religious Life of London*. Illustrated. 6s. Hodder and Stoughton.
- †Ollivier, Rev. M. J., O.P. *The Friendships of Jesus*. Translated by M. C. Keogh. Preface by Rev. M. O'Kane, O.P.; pp. 542, 8vo, cloth. 6s. Herder, Freiburg im Breisgau.
- †Pollard, A. W. *English Miracle Plays, Moralities and Interludes*. Fourth edition. Illustrated; pp. lxiv, 250, 8vo, cloth. 7s. 6d. Clarendon Press.
- Prestago, E. (translated by). *Letters of a Portuguese Nun*. Third edition; 12mo. 2s. 6d. net. Nutt.
- †Robinson, F. Paschal, O.F.M. *The Real St Francis of Assisi*; pp. 93, 8vo, wrapper. "Messenger" Office, New York.
- *Romanes, G. J. *Thoughts on Religion*; pp. 184, 8vo, wrapper. 6d. net. Longmans.
- †Rossetti, Christina Georgina. *Poetical Works*. Memoir, notes, etc., by William Michael Rossetti; pp. 582, crown 8vo. 7s. 6d. Macmillan.
- *Saint-Martial, Comtesse de (Sœur Blanche, Fille de la Charité). *En Haut!* Two portraits; pp. xlv, 334, 8vo, wrapper. 3.50 fr. Librairie Plon, Paris.
- †Scenes and Sketches in an Irish Parish; or, Priest and People in Doan. Third edition; pp. v, 132, 8vo, wrapper. 1s. 6d. Gill, Dublin.
- Scoti, I. D. *Summa Theologica ex universis operibus ejus concinnata*. Ed. Fr. Hieron. de Montefortino. Twelve vols.; 8vo. 40 frs. Desclée, Lefebvre, Rome.
- Sergeant, Adeline. *The Yellow Diamond*; pp. 320, crown 8vo. 6s. Methuen.
- †Slattery, Rev. P. A., O.F.M. *Palestine: the Mission and the Missionaries*. Illustrated; pp. 60, 8vo, cloth. Browne and Nolan, Dublin.
- *Solesmes Chant Books (various). See p. 54.
- †Topham, John. *The Temperance Science Reading Book*. Fourth edition. "Empire Educational" series; pp. vii, 245, 8vo, cloth. 1s. 6d. Jarrold and Sons.
- Vacant, A. *Dictionnaire de Théologie Catholique continué (Bardesane—Benoît de Nursie)*. 8vo. 3 fr. Letouzey et Ané, Paris.
- Valle-Roux, Hubert. *La Co-opération*. 16mo. 2 fr. Lecoffre, Paris.
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- †Who's Who, 1904; pp. 1,700, 8vo, cloth. 7s. 6d. net. A. and C. Black.
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- Damen, Rev. S. J. *Church or Bible: Which Way appointed by Christ to teach the True Religion?* Pp. 32, 8vo, wrapper, 5 cents. International C.T.S., New York.

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CATHOLIC BOOK NOTES

No. 81.

MARCH 10, 1904.

Vol. VIII.

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NOTICE.

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 41 Boston Road, Brentford, Middlesex. Advertisements should be addressed to CATHOLIC BOOK NOTES, c/o Art and Book Company, 22 Paternoster Row, London, E.C.

"The Real St Francis."*

WHEN Edmund O'Donovan died, some twenty years ago, we met an Irishman—a Protestant and a parson, by the way—in a state of violent indignation. "Just listen to this," he said; "here's Edmund O'Donovan, as good a Fenian as ever lived"—we record his words without endorsing his opinions—"and the 'Standard' calls him the first *Englishman* who ever reached the Merv oasis!" It is with some such feeling that Catholics have watched the appropriation of St Francis by Protestants of various kinds; and Father Paschal Robinson, one of

the Saint's spiritual children, gives expression to their feelings in a manner more restrained but not less forcible than that of our Irish friend. He has no difficulty in showing that M. Sabatier, whose work he recognizes as valuable and whose sincerity he commends, has taken a leading part in the exaltation of St Francis at the expense of the Church which he and his followers adorned and—we might almost say—of the Christianity which they professed and practised. Others, less well informed—for F. Paschal says:

outside, perhaps, save experts within the Order, there is no one, not even Mr Montgomery Carmichael, who knows more about certain aspects of the life of St Francis than M. Sabatier—

have followed in the same direction, and it is certainly time that a protest was made on behalf of those who profess the creed which claimed the Saint's allegiance. The pamphlet is temperate and dignified in tone; the author shows so intimate an acquaintance with modern Franciscan literature that we are surprised to find he makes no mention, among English translations of the

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"Fioretti," of the excellent version published by the Catholic Truth Society, although he refers to the illustrated edition issued by Messrs Kegan Paul and Co., who, by arrangement and with due acknowledgement, used the text of the C.T.S. edition.

In this connection it is desirable to call attention to an interesting article in the "Month" for February by Mr Carmichael on the critical edition of the writings of St Francis lately issued by the Friars Minor of Quaracchi, near Florence. Of this, it is pleasant to know, we are to have an English translation from Mr Carmichael "before the year is out." A word must also be said in praise of the cheap reissue of the well-printed and excellent translation by the Countess de la Warr of the *Mirror of Perfection*,* the record of the Saint's life ascribed to Brother Leo. The translator rightly thinks that there was room for a version more modern in its language than that of Dr Sebastian Evans, and we are confident that it will receive the hearty welcome which it deserves.



Notes on New Books

FROM time to time the jaded reviewer comes across a volume in every respect admirable—well-written, well-printed, well-bound, well-illustrated, well-informed, and reasonable in price. Such a book we have now before us in the new edition of Mr Alfred W. Pollard's *English Miracle Plays, Moralities, and Interludes*,† a work of which it is impossible to speak too highly. In a most interesting introduction of sixty pages, Mr Pollard

tells us all that any one not a specialist need want to know about the origin, history and development of the miracle plays; this is followed by specimens of the more important, beginning with the York plays of the fourteenth century, and including the Chester, Towneley and Coventry plays, and others of somewhat later date, among them "Everyman," which has received a new lease of life in this twentieth century. Ample notes and an excellent "glossarial index" completes this in every way admirable volume, which should find a place in every free library and on the shelves of all Catholic secondary schools and colleges. The illustrations from fifteenth and sixteenth century sources appear for the first time in this, the fourth edition.

NOT before it was wanted have Messrs Macmillan given us a collected edition of *The Poetical Works of Christina Georgina Rossetti*.* The various volumes—from the fanciful "Goblin Market" and the charming rhymes for children called "Sing-Song" to the collection of intensely spiritual poems, instinct with the best mediæval feeling, issued by the S.P.C.K. under the modest title of "Verses"—have long been dear to poetry lovers; and they will welcome a collection in which will be found all the old favourites, with a number published since the author's death and some which appear for the first time. Mr W. M. Rossetti, who has prepared the volume, contributes a memoir of his gifted sister which seems to us the best thing he has done, as well as a number of notes, which are personal and informing, and therefore valuable; for of Christina as of her great brother, Dante Gabriel, we are always interested to learn something fresh: a

* 8vo, wrapper, pp. xvi, 185. Price 1s. Burns and Oates.

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portrait from the pencil of the latter is given as frontispiece. There is surely no need to recommend this presentment of the work of one of our greatest and most religious of poets to all true lovers of poetry in its highest expression.

A RECENT addition to Messrs Longmans' series of "Handbooks for the Clergy" is Dr A. Madeley Richardson's volume on *Church Music*.* As organist and choir-director of St Saviour's, Southwark, Dr Richardson has obtained a high reputation, and his book is a practical treatise. Mainly of course intended for Anglicans, it contains much by which our own choir masters might profit. The "historical sketch" is interesting, but we fancy the author has not made himself acquainted with the most recent researches as to Byrd and Tallis, whom he seems to regard as Anglicans; it is odd to find the former among those who "devoted their energies to setting the Canticles for Matins and Evensong, the Communion Service as far as the Creed, and innumerable anthems." Dr Richardson has some admirable remarks on the religious value of choir work; and his advice that small choirs should "attempt little, but do that little as well as possible," is worthy of all attention. We wish that some enterprising publisher among ourselves would bring out a series on the lines of these "Handbooks," which are as admirable in printing and binding as in the matter they contain.

LIVES of pious persons have been written by the hundred, and yet if they possess the qualities of sincerity and simplicity they seldom fail to please. This is the case with the volume bearing the title

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IN *London Education* Mr Sidney Webb gives an admirable summary of the existing educational provision, and pleads for the extension of secondary, and particularly of technical, education. In dealing with the task of the County Council in taking over the whole of the elementary, secondary and technical schools of London, he makes a strong and telling plea for decentralisation of the work now carried on by the London School Board and the Technical Education Board of the L.C.C. He would utilize the existing local managers of the Board and Voluntary Schools, giving them representation upon strong local education committees, one of which would be constituted in each of the twenty-nine Borough or City Council areas; and would reserve to the central authority the right to make estimates of expenditure and to lay down the general lines of educational policy. The scheme has great attractions, and something of the kind will sooner or later have

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to be adopted, but Mr Webb does not face the great difficulty, namely, the question of promotion to head teacherships. If each council area is to be treated as an independent unit of administration, serious results must follow, as promotion would be restricted to the schools of the area. Mr Webb's appeal for improved secondary and technical education brings very forcibly to our minds our national shortcomings in this respect. We hope that Mr Webb may be able to find a *modus vivendi* which will unite Anglicans, Catholics and Nonconformists in promoting educational progress.

*Red Morn** is the latest story of Mr Max Pemberton—one of the many Catholics to whom English readers are indebted for their supply of fiction. It is a good book of its kind, full of incident of the class which it was once customary to call "sensational": with well-marked characters, the black being very black and the white equally white, except in the case of the hero, who begins under a cloud, from which, however, he triumphantly emerges, and that of a parson, who turns out better than might have been expected. As the story is nautical, there is naturally a shipwreck, and a very good one; the hero and heroine are of course rescued, though it is a satisfaction when their rescuer—a Captain Kettle without redeeming features—comes to a bad (but well-deserved) end. Altogether a bright, interesting, readable story.

IN *Edgar; or, From Atheism to the Full Truth*,† Father Louis von Hammerstein, S.J., presents the arguments for Christianity and Ca-

tholicity in form of a discussion between a young German student, who gives his name to the book, and a German priest whom he fortunately meets in England, and who convinces and converts him. The youth, nominally a Christian but in fact an absolute unbeliever, starts with the common notion that modern science has done away with supernatural, or even natural, religion of any kind; but he is led on step by step to recognize the truth that only in the doctrines of the Catholic Church can our reason find satisfaction. If rather ponderous and unattractive, the author's style of argumentation is thoroughly sound and solid; he is fully acquainted with the literature of his subject on both sides, and furnishes his readers with a mass of information concerning it, which has the great merit of being trustworthy. We are, however, inclined to regret that he should be so fond of dialogue for the treatment of such questions: the idea must inevitably suggest itself that the sceptic plays into the hands of his antagonist, and declares himself convinced too easily. But this may be a mere prejudice of our own, and the success of these books in Germany, where they originally appeared, sufficiently proves that they meet the wants of many amongst those for whom they are specially designed.

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THE sixpenny edition of the Catholic Truth Society's *Bible Picture Book*, to which reference was made last month, has now appeared, and may take rank among the cheapest of the Society's publications. The Archbishop of Westminster contributes a short preface, in which he expresses a hope that "this most useful little work" may "be widely used in our schools." In the letterpress accompanying and facing the illustrations, sixty-four in number, Lady Amabel Kerr has narrated in simple language the history of the events depicted. The book may also be had bound in cloth for a shilling, and in this form would be a suitable prize in junior classes.

WE ought to have noticed sooner the volume for 1903 of *The Irish Rosary*, surely the cheapest and best of our popular magazines, which comes to us from St Saviour's Priory, Dominick Street, Dublin. Although, as its name denotes, especially intended for Ireland, much of its contents is of equal interest to English readers; and as the volume of a thousand pages, strongly bound, costs only 6s. (by post 6s. 6d.), even those who are unable to benefit by the articles in the Irish language will get good value for their money. Among its attractions are reproductions of (mostly) good religious pictures of the old masters, there are one or two imitations by modern folk which are *not* good; one could wish to see some definite standard of excellence adopted by whoever is responsible for the se-

lection. There are other illustrations, and the literary contents are of a fairly high order.

THE volume of *Epics and Romances of the Middle Ages*,* adapted from the work of Dr W. Wägner by Mr M. W. Macdowall, of which Messrs Swan Sonnenschein send us a new (the ninth) edition, gives in handy narrative form an account of the principal of these historic fictions. The three parts deal respectively with the Amelung and kindred legends, the Nibelung, and the Carolingian legends—the last including the stories of King Arthur and the Holy Grail, Roland and Tannhäuser. The volume, which is illustrated, possesses an excellent index.

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THOSE who know Mr W. H. Hudson's delightful "Naturalist in La Plata" will always turn anxiously to whatever comes from his pen, though it must be acknowledged that he has given us nothing since which attains the same level. Still less can we form any such estimate of his latest work—*Green Mansions*:† "a romance of the tropical forest"—in which are detailed the experiences of a wanderer amongst the Indians in the backwoods of Guiana. Here is a subject which an author so intimately acquainted with tropical nature might have invested with singular interest. Unfortunately Mr Hudson has chosen instead to tell a love story, which, in spite of the fervid key in which it is pitched throughout, is only mawkish, and altogether fails to excite our sympathy.

* 8vo, cloth, pp. x, 164. 3s. 6d. net. A. and C. Black.

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Most priests are acquainted with the work of the Jesuit Father Schouppe, "Evangelia Dominicarum et Festorum"; the Rev. C. J. Ryan's treatment of the Gospels* is much on the same plan, though with different arrangement. His work opens with an excellent introduction on the Gospels in general, and on the scene of the Gospel story, together with a good description of Jerusalem and of the Temple. The text of each Gospel for the Sunday or Feast is given in English, Latin and Greek; the parallel passages are also given, and then a combined narrative. The Gospel is then explained text by text, and is followed by three or four "moral reflections," from each of which it would not be difficult to construct the scheme of a practical discourse. There are some useful maps, and the book is well printed and bound.

It is always a satisfaction to us to note the growth of temperance literature, and we congratulate M. Topham on the fact that his useful *Temperance Science Reading Book*† has reached a fourth edition. In how many years this has been attained we cannot say, for there is no date to the first edition nor indeed to the fourth, but it was not earlier than 1890, as we gather from one of the tables of statistics. It is a useful book and we wish it further success. We take this opportunity to remind our readers of the "Temperance Reader," specially prepared by the C.T.S. for the use of Catholics, which is issued with the authority of the well-known physician, Sir Francis Cruise.

* *The Gospels of the Sundays and Festivals*. 2 vols, pp. lxiv, 334, 396. Price 12s. 6d. Browne and Nolan, Dublin.

† 8vo, cloth, pp. vii, 245. Price 1s. 6d. Jarrold.

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In a long article in the "Daily Chronicle," entitled "Memoirs of a Martyr," Mr Edward Clifford thus writes of the new Life of Father Damien :

ENGLISH people who love and honour the memory of Father Damien will welcome the appearance of a fresh life of him. . . . One of the main interests of the book lies in the early letters which are quoted, and in the valuable account of his life and character as a boy and as a young man. We find here how strong and vehement were his family affections, second only to his devotion to Christ. Philanthropists are often not affectionate, but Father Damien was eminently affectionate. . . . Of his mother he always used to speak with devoted love, telling me again and again what her prayers had done for him. Probably it was through her that he had learned his habit of quick and frequent prayer. At any pause, or opportunity for quiet, he was wont to take out his book of devotions, and his lips began to move in prayer.

His vehement, powerful character is well brought out in Father Tauvel's book, and so are his great self-denial and humility. . . . Those whose hearts are quickened by admiration of the noble Father Damien and his fellow workers will need no recommendation from me to read Father Tauvel's book. Such a life makes the world richer, and the more we know of it the better.

ART AND BOOK COMPANY, 22 Paternoster Row, E.C.

MISS Bateson's volume on *Medieval England** (1066-1350) is one of the most interesting of the "Story of the Nations" series. It is readable and well illustrated and never intentionally unfair; nevertheless one feels throughout that the author, being a Protestant, is at a disadvantage when treating of matters which involve some knowledge of Catholic faith and practice. We continually meet with such sentences as "Becket's assassination started an enormous cult for his wonder-working relics but none for his ideas" (p. 199); "at Winchester the bishop discovered the confraternity system, and got a gild of lay supporters to supply him with funds" (p. 220); and, more serious, "a modern critic might comment that the Church, by the facilities which allowed the nullification of marriages, did not keep men very strictly to the bargain" (p. 193). We cannot, therefore, unreservedly commend the book, but it contains much general information pleasantly conveyed.

THE Art and Book Company has published a translation of the French life of *Father Damien*† by Father Philibert Tauvel, to which the brother of the "Apostle of the Lepers" contributes a preface. The work in the original was published in 1890; the date of the translation and the name of the translator—presumably Scottish, as reference is made to "our countryman, Robert Louis Stephenson" (*sic*)—are not given; the proceeds of the book are to go towards the training of the missionaries who carry on Fr Damien's work. The style is not attractive, but as a record of devoted labour the book has its interest and value. It is a

well-printed and nice-looking volume, but the illustrations do not add to its charms.

MISS Geneviève Irons's "Sunday afternoon stories for Catholic children,"* short as they are, will be greatly appreciated by those for whom they are intended. The twelve tales—the first of which, *Only a Doll*, gives its title to the book—are simple, bright, well-written, and interesting, and we welcome the writer to a field in which there is abundant room for more workers than it at present possesses. Our only regret is that the book is not cheaper: half-a-crown is a good deal for a little square cloth-bound volume of 180 pages.

THE third series of Miss Dobrée's *Stories of the Rosary*† has been somewhat long delayed. The five stories which it contains, on "The Glorious Mysteries"—the connection is not always very obvious—differ in no particular from her numerous other tales, not even in their literary style, which leaves much to be desired. But, in spite of their defects, Miss Dobrée's stories are appreciated by a large circle of readers, who will welcome another volume from her pen.

MESSRS Ellis and Elvey have issued in a neat square pocket volume a shilling edition of Rossetti's admirable translation of the "Vita Nuova." Mr W. M. Rossetti contributes a preface, and the translator's "Beata Beatrix" forms an appropriate frontispiece. Those who do not read Dante in the original will find the next best thing in Rossetti's translation.

* 8vo, cloth, pp. xxvii, 448. Price 5s. Fisher Unwin.

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* Burns and Oates.

† 8vo, pp. 154. Cloth. Price 1s. 6d. Longmans.

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THE volume by Miss Rose Graham on *St Gilbert of Sempringham and the Gilbertines*,† which we noticed on its first appearance, is now put forth in a cheaper edition. It contains a great deal of interesting information regarding many English monastic orders, and is well printed and suitably illustrated.

The issue of a further reprint, termed the third edition, of *Scenes and Sketches in an Irish Parish*,‡ shows that this little book has found favour with those for whom it was intended. The sketches, more or less connected, have that pathetic note which is characteristic of Irish stories, and the author's simple style fits the humble places and persons whose fortunes we follow in his pages.

THE *Stories from De Maupassant*§ which Messrs Duckworth have published in their "Greenback Library," are not exactly suitable for Sunday schools or convents, but they are free from the objectionable features too often rightly associated with the name of their author, and may be

* 4to, cloth, pp. xviii, 155. Price 3s. 6d. net. Duckworth.

† 8vo, pp. vii, 240. Cloth. Price 5s. E. Stock.

‡ Pp. viii, 132. Price 1s. 6d. Gill, Dublin.

§ 8vo, pp. xvi, 180. Wrapper, 1s. 6d. net; cloth, 2s. net.

accepted as favourable examples of the master of the "conte" or "short story." The translation is very well done, and Mr Ford M. Hueffer contributes an interesting preface upon the style and work of De Maupassant.

WE have received from the Société de Saint Augustin two illustrated volumes in French, upon Japan and Korea respectively, by a missionary, which, although not new—they were published in 1896—contain a great deal of information about missionary effort in those regions and about the martyrdoms for the faith from the time of St Francis Xavier, which cannot fail to be of interest at the present time. The price of the volumes is not stated, but the publications of the Society are always cheap.

FEW books deserve the title of indispensable better than *Who's Who*,* of which Messrs A. R. Black send us the issue for 1904; and few volumes are of so comprehensive a nature. Almost everybody who is anybody will be found in its pages, and it merits in the highest degree the useful but unlovely phrase "up-to-date," the date being September 15 of last year. The tables which at one time formed part of the work are now issued in a separate shilling volume called *Who's Who Year-book*; this contains lists of folk connected with parliament, railways, schools, steamships, the press, and numerous other matters, and is a useful desk companion.

MESSRS Mowbray publish in a handsome quarto volume, entitled *The Resurrection and the Life*,† a selection of "readings for the Great Forty Days and Whitsuntide," se-

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THE first volume of an attractive new series, "The Westminster Books," published by the Art and Book Company, comes to us just as we are going to press. It is a new edition of the translation by the late Dr Cruikshank of *Meditations on the Life and Passion of our Lord*,† attributed to Tauler. Father Bertrand Wilberforce contributes a preface in which he says :

Whether actually written by Tauler or not, it is a highly devout work, and we may be certain represents his loving spirit. One feature of it is that it teaches its readers to pray about the Passion. It does not consist merely of thoughts and reflections, but of prayers. We may call it a book of mental prayer suggested by the Passion of our Lord.

The book is well printed and neatly

bound in dark green cloth with vellum label, and is both cheap and attractive.

The Friendships of Jesus,* translated by M. C. Keogh from the French of Père Ollivier, O.P., is less devotional than historical in its object. First pointing out what a large part friendships played in our Lord's life on earth, Père Ollivier takes all those who filled a place in His human affections and divides them into three classes—"family friendships," or all those connected with Him by ties of blood, from His mother down to the most remote of His cousins; "chosen friends," the family of Bethany; and "the friends of His mission," i.e., His apostles and special disciples. By piecing together the allusions—often mere hints—to be found in Holy Scripture, supplemented by tradition, either authentic or probable, a biographical sketch is supplied of each "friend," which certainly gives personal characteristics and individuality to many who are probably mere names to most readers of the Bible.

THE object of Miss Fletcher's little book *The School of the Heart*,† is to counteract by plainer speaking the notion which prevails in many quarters that in educating girls ignorance is the best if not the only road to innocence. This idea, as the author points out, is a legacy of the eighteenth century, and had no place in earlier and more Christian ages. As she truly observes, our Lady, the model for all women, "although a maiden dedicated to the service of the Temple, showed in the gentle dignity of her answer to the angelic salutation that she had meditated on the real issues of

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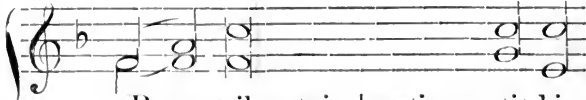
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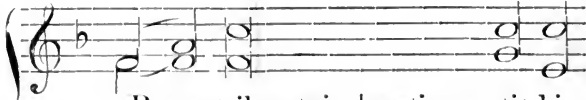
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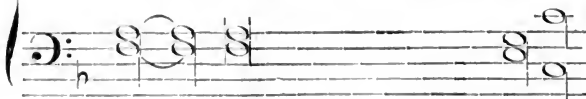
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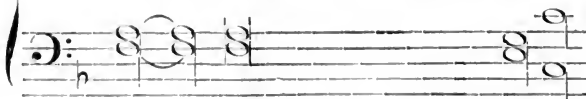
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THE Catholic Truth Society publishes *A Little Book about St Joseph* just in time for the feast of the Saint. It contains translations of the hymns and collects of his Office, an instruction by Father Bearne, S.J., with extracts in prose and verse from Cardinal Newman, Aubrey de Vere, and other writers, and is an attractive pennyworth.

MESSRS Newnes's "Thin Paper Classics" continue to appear with a rapidity which is evidence of their favourable reception. The last we have received is *Tennyson's Poems, 1830-1859*.* These, in the opinion of critics, include all, or nearly all, the best of the poet's work: they include the collections of 1830 and 1842, "In Memoriam," "The Princess" (of which only the songs will last), "Maud" and the four first (and best) of the "Idylls of the King." There is an excellent portrait frontispiece, and the volume is, like the rest of the series, excellently printed and well bound.

SPACE does not allow us to call attention to the various sixpenny editions which are issued with bewildering rapidity; but we must make an exception in favour of Mr Henry Harland's charming story, *The Cardinal's Snuff-box*, which we have received from Messrs Newnes. A hundred and fifty pages, with eight good illustrations, in a pretty wrapper—there can hardly be better value for money; and it will do more good among Protestants than many controversial works.

* Cloth, pp. viii, 636. Price 2s. 6d. net; lambskin, 3s. 6d. net.

THE *Pall Mall Magazine* for March contains, among much other interesting matter, an account by Mr S. E. Winbolt of "The Life of a Carthusian Monk," with numerous illustrations of the monastery at Parkminster.

THE Henry Bradshaw Society "for the editing of rare Liturgical Texts" continues to give its members good value for their subscriptions. The volumes for 1903 have just been issued. The larger is the first volume of *The Hereford Breviary*, edited from the Rouen edition of 1505 with collation of MSS. by Messrs W. H. Frere and L. G. E. Brown: the other, of less interest to Catholics, is *The Clerk's Book of 1549*, edited by Dr Wickham Legg. The books are beautifully printed and well bound, but we wish they were issued with cut edges, if not with gilt tops which would be a further improvement.

THE little book of "thoughts for Mary's Children," "written and compiled by Madame Cecilia," and published by Messrs Washbourne under the title *Mater Mea*,* does not differ materially from other collections of what have been irreverently termed "snippets," except in the extreme brevity of the selections. The compiler should, we think, have given the names of the writers in all cases where the passages are not original, especially when the citations are from Protestant authors; remembering the advice of à Kempis, we do not take exception to their inclusion, though a Unitarian seems rather out of place. Unfortunately the cover and every page of the little book is disfigured by the very feeblest of fancy borders, which it were a misuse of terms to call decorative.

THE De la More Press publishes in a shilling volume Chaucer's *Knight's Tale*, "done into modern English" by Professor Skeat, who contributes an exceedingly interesting preface, giving the history of the poem and its sources, and an explanation of the method adopted in the present

* Sq. 12mo, cloth gilt, pp. vii, 133. Price 1s. 6d.

version. It is needless to say that, in Professor Skeat's hands, the transmutation into "modern English" is admirably performed, and in no way misrepresents the spirit of the original. There is a frontispiece of the "pilgrims," of whose tales this is the first, from a fifteenth century MS.; a few notes and an index of proper names are added. Like the rest of the "King's Classics" the volume is beautifully printed and cheap at its price—1s. net.

DEVOUT reflections on *The Crucifix** cannot fail to arouse and to inflame sentiments and affections becoming to a true Christian. In this sense we can commend the little book presented in its English form by Miss Grafton. We could have wished, however, that the book had been more carefully revised—for example, the statement that "the worship of the crucifix" occupies an important part in the sanctification of the soul is no doubt strictly correct, but it jars considerably on English ears. This and similar blemishes notwithstanding, the little book may be read with spiritual profit. —

THE most noteworthy of the new issue of Cassell's "National Library" is the selection of *Tennyson's Poems*, with an introduction by Mr A. T. Quiller Couch. The former issue of this Library was a pioneer of cheap and good literature: the new series is even more attractive in binding, type and general get up. We have in this small volume of about 200 pages the best of Tennyson's work at a price—6d.—which puts it within the reach of all. Other standard works, such as Thackeray's "Four Georges," Sterne's "Sentimental Journey," a selection of Poe's tales, and several of Shakespeare's plays, appear in this new series. —

MR William Glaisher, of 265 High Holborn, is now selling as a "remainder," the Rev. C. J. Abbey's book on *Religious Thought in Old English Verse*. It is a very useful

and interesting volume of nearly five hundred pages, dealing with the poets from Cædmon to the eighteenth century, and containing very numerous examples of their work. It is well worth the price asked for it.



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* 8vo, cloth, pp. viii, 377. 14s. net. Bell and Sons.

according to them due space—we know, indeed, no book in which a more complete aperçu of their lives and work can be found; the preface, brief as it is, gives an excellent summary of the contents of the volume. It is unnecessary to say that printing, binding and illustrations (of which we are enabled by the courtesy of the publishers to give an example) are excel-



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lent, although a few of the last named are open to criticism. Ford Madox Brown, for example, although an artist of note, perpetrated extraordinary blunders in his pictures of religious subjects; his "Baptism of St Edwin" has been said to contain more mistakes than any other religious picture, and the garb of St Edith and her nuns is as inaccurate as the rosaries at their waists are anachronistic.

A few slips, suggesting that the proofs were somewhat hastily revised, may be pointed out for correction in a later issue: "It is related that one day, when St *Dominic* was praying before a crucifix, the Saviour bent His head and said to him, 'Thou hast written well of Me, Thomas'" (p. 305); the "*Tremella deliquescens*, which flowers at the beginning of January" (p. 100), is a fungus, and, therefore, never flowers at any time, and its dedication to St Gudule is, we fancy, one of the numerous inventions of the clever but eccentric Thomas Ignatius Maria Foster; we do not think Neale's charming carol, "Good King Wenceslas," has a German origin (p. 149); "St Peter Clavier" (p. 371), "*Fra Bartolomeo*" (p. 172), and "the Museo Poldi, Pezzoli" (p. 272), are examples of small slips which will doubtless be remedied in a future issue. But these, of course, do not detract from the great interest and value of the book, which brings to a worthy conclusion a most admirable series.

C.T.S. Notes.

THE Annual Meeting of the Society will be held at Archbishop's House, Westminster, on Friday in Low Week, April 15. His Grace the Archbishop, President of the Society, will take the chair at 4 p.m. The attendance of members and of all interested in the work of the Society is invited.

WE think it well to advise members and friends of the Catholic Truth Society who may have occasion to send remittances by post to the dépôt, to take the precaution of "crossing" any postal orders they may send; and also to keep a note of the numbers of

the orders and the name of the post office where issued. We suggest this precaution as several letters have recently been lost or stolen in transit through post. Money orders or cheques are safest as remittances.

At the February meeting of the Manchester Branch a paper by the Bishop of Salford on "The Dutch Pope" (Adrian VI) was read by the Very Rev. Dr Poock, Rector of St Bede's College.

At the meeting of the Liverpool Branch on Tuesday, March 22, an address on "Ancient Irish Hymns" will be given by Mr Thomas Burke.



Church Music.



CORRESPONDENT, who from his position and knowledge is entitled to speak with some authority, writes:

I have been thinking a great deal about the Gregorian music, which I have for many years desired to see become popular amongst us, and which the Holy Father now supports by his supreme authority. My fear is that the French recension, which now apparently occupies the field, will tend to alienate people. Even supposing that it is the oldest form which we now possess in our early MSS., it is obviously a version that has been much elaborated to show off the voices. This has resulted in the Graduals, etc., being impossible for any but skilled singers trained for the purpose. Even in monasteries where this French chant has been adopted, the elaborate Graduals, etc., are only undertaken on great festivals by a *schola cantorum*; on ordinary days they are either recited on a monotone or sung to a psalm tune. Then these parts, as represented in the Solesmes notation, offend directly against the canons for ecclesiastical music laid down in the Pope's recent *Motu Proprio*, the words and syllables being lengthened out until all sense is lost in the very magnitude of the musical phrasing and the overflow of useless notes. Again, whatever may be said to the contrary, it is quite impossible to sing the Gregorian as noted in the Solesmes recension without perverting numerous false quantities. The French do not care for quantity, and cannot realize how this offends against the taste of Englishmen. It is use-

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THE HOLY LAND

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Bishop of Shrewsbury

Leaving London, Low
Tuesday, April 12, 1904

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less to say that it may be so sung that you do not notice the false quantities. As a matter of fact it is seldom free from them, as may be heard even under the exceptional conditions of the Westminster Cathedral.

As far as I understand, the Holy Father wants that each nation should look into its own traditional chant. Even if the old English Gregorian music should prove to be very much what the French monks have printed, it would take away some at least of the objection to have it from our English books. We have the printed pre-Reformation Sarum books giving us our old Gregorian music: why cannot we take these as a basis?

THE Masses to be sung at the Westminster Cathedral will be: Fourth Sunday in Lent, Tinel in A; Passion Sunday, A. Lotti in D minor; Palm Sunday, Terry, "Veni Sancte Spiritus"; Easter Day, Palestrina, "Missa Papæ Marcelli"; Low Sunday, Palestrina "Æterna Christi munera."

THE illustrated monograph issued to members of the Bibliographical Society for 1903 is *The Earliest English Music Printing*, "a description and bibliography of English printed music to the close of the sixteenth century," by Mr Robert Steele. The volume is enriched by nearly fifty facsimile illustrations, beginning with Higden's *Polychronicon*, 1495, and ending with the "Short Introduction into the Science of Musike" from the 1580 edition of "the Whole Booke of Psalms": this quaint and interesting treatise is given in full. Some of the printing—e.g., the page from a Sarum Missal of 1540—is very beautiful; there are pages from the works of Tallis and Byrd, with whom Mr Terry is making us familiar. Like all the publications of the Society, the volume is admirably produced.

MESSRS Breitkopf and Haertel, 54 Great Marlborough Street, have issued a comprehensive and admirably printed list of *Catholic Church Music*, which should be of the greatest use to those interested in the provision of ecclesiastical song. We are frequently asked to recommend such a list, and we gladly call attention to this well arranged and very extensive catalogue.

Forthcoming.

THE Catholic Truth Society will issue shortly a volume of selections from the poetry of Aubrey de Vere, edited by Lady Margaret Domville.

MR Wilfrid Ward is among the contributors to a volume about to be published by Mr George Allen, entitled *Ideals of Science and Faith*. The biography of Aubrey de Vere, by the same author, will appear shortly.

THE Benedictine Nuns of Stanbrook will publish very shortly *St Egwin and his Abbey of Evesham*. The volume will be fully illustrated from photographs and other sources.



Art Notes.

MR B. Herder, of Freiburg im Breisgau, sends us a portfolio (price 18s.) containing *Two Hundred Designs for Church Embroidery*, printed on 28 large sheets, with an explanatory pamphlet. The designs are infinitely preferable to those which too frequently offend the eye, but they do not possess the true mediæval feeling, and are generally lacking in strength. Some are oppressively stiff; in others the ornaments—leaves, berries, etc.—seem too heavy for the slender stems which support them; and the lettering throughout is not in good style. A set of really good designs for church embroidery, based on the best models, is undoubtedly a want; but Father Joseph Braun has not supplied it. But the collection will do useful service if it displaces the far worse designs with which experience makes us familiar.

SISTER Catherine Ruth sends us copies in various sizes and at various prices of two of her pictures reproduced in autotype: one, an *Ecce Homo*, the original of which is in St Augustine's, Stepney: the other, an Annunciation, was in the New

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Father Sydney Smith, S.J., in an article in the *Month* (July 1897), urges that Challoner's text of 1752 with McMahon's revision has "the best right to be called *the approved text*."



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Gallery last year, and is now in private possession. Both are characterized by the quiet dignity and religious feeling which we are accustomed to expect in the Sister's work.



The Antidote.

IN the "Rock" of February 26 Baron Porcelli pays a tribute of admiration to the C.T.S. He speaks of

that veracious and honest organization known as the Catholic Truth Society, which distributes booklets, tracts and leaflets in which truth is stranger than fiction.

The Baron, as some of his fellow-Protestants have lately pointed out, is "a good judge" of fiction, which indeed is not absent from the remainder of the article from which we quote; so that his favourable testimony is especially valuable.

THE "Church Times" (Feb. 26) is distressed that, while "the English Romanists are making preparations fitly to celebrate" the feast of St Gregory, nothing has been announced "to be done at Canterbury, a church which, if any, should hold such a name as Gregory's in honour."

In the long bedc-roll of Christian worthies there are few names that have an equal claim with his to the reverence of Churchmen, and we should learn with surprise and shame that the thirteen hundredth anniversary of his death was allowed to pass without some very special observance. We hope, however, that the reproach of ingratitude will not be able to be cast in our face.

It seems to us that Dr Davidson, recognizing how little his Church has to do with Popes, is acting consistently in ignoring the feast, although it "happily appears" in the Anglican Kalendar: and we hope our Anglican friends will lay his action to heart. In a later issue, however, our contemporary finds comfort in the fact that in one small and obscure London church the feast will be observed.

MEANWHILE a service at which Dr Davidson preached, was held at St Paul's on the 6th for the Jubilee of the Bible Society—a body composed of all kinds of Protestants, among whom the Church of England, in spite of the protests of some of her members, rightly takes her place. The "Church Times" of February 26 has an admirable article on the Society, in which it is pointed out that "the principle on which it is based is incontestably unscriptural" and that "its constitution implies a slur on the Catholic faith of the Gospel."

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by the publisher for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

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NOTICE.

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 41 Boston Road, Brentford, Middlesex. Advertisements should be addressed to CATHOLIC BOOK NOTES, c/o Art and Book Company, 22 Paternoster Row, London, E.C.

Ireland Once More.

THE output of literature in Ireland or relating thereto, and dealing more especially with the past history of that country, shows no signs of diminution, and is in itself a tribute to the reality of the literary revival of which the movement for the study of the language is only one manifestation. The latest and most important contribution is the intensely interesting volume on *Ireland in the New Century*,* by Sir Horace Plunkett, recently published by Mr Murray. Sir Horace is an Irishman who has worked for his country, and, as a natural consequence, has suffered

for his patriotism; he has been distrusted by the governing class, and his efforts have not always been appreciated by those whom he has strived to serve. But he has persevered in well-doing, and his present volume will do much to bring about a better understanding between governing and governed. His sympathies with the people and with the new popular movements—founded, as he points out, on the principle of self-help—which are exercising so beneficial an influence among them, are undisguised; that he does not hesitate to point out shortcomings of method and character which militate against progress in no way modifies his enthusiasm—we should rather say his convictions, for there is an air of restraint about the book which removes from it any suspicion of undue enthusiasm. Certainly no one has formulated more clearly and convincingly the indictment against England which has been put forward with equal force from different standpoints by two Englishmen, in books which ought to be read by all who wish to understand the position of affairs—we refer to

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We have mentioned the needed provision for Higher Studies, and in this context we refer every fair-minded person to the very telling pamphlet *Irish University Education**—also published by Mr Murray—by Father Delany, S.J., President of the Catholic University, Dublin. He aptly describes it as "a plea for equal treatment and fair play"; its immediate occasion is the memorial addressed to the Lord Lieutenant (to whom Father Delany also addresses his letter) by the governing body of Queen's College, Belfast, for increased aid from public funds. Father Delany expresses himself as in sympathy with the memorial, but he denies the claims of Belfast to prior consideration, and urges that what is demanded for a Protestant university—for there is not and has never been a single Catholic professor in its Faculty of Arts—should be given with at least equal promptitude to the Catholic body. Father Delany has an admirable case, and it loses nothing by his skilled but straightforward advocacy.

Turning from practical politics to literature, we must first notice the volume called *Gods and Fighting*

Men,* in which Lady Gregory has given us what is evidently an admirable translation into strong and simple English of the great hero-legends concerning "the Tuatha de Danaan, the people of the gods of Dana, or, as some called them, the Men of Dea," who "came through the air and the high air to Ireland"; and about Finn and his band of warriors, the Fianna. Much, nay most, of the book is strange to English ears, dealing as it does with unfamiliar lore and names; here and there, as with "the Children of Lir," we find something of which we have a vague knowledge, a half-memory, just enough to make us appreciate the charm of the story, conveyed in the English tongue, which is as familiar as the original to the translator. The publisher has given us a beautifully printed volume, most delightful to handle and pleasant to read. Mr W. B. Yeats contributes a preface in which he shows himself a master of prose as he is known to be of verse; and Lady Gregory by her notes and bibliography makes the volume a model of scholarship, present throughout but nowhere obtruded.

Those who read Lady Gregory's "Poets and Dreamers" will remember that the first essay of that charming collection gave some account of Raftery, the Irish poet, blind from his boyhood, who died about sixty years ago, but whose poems still live among the people. Dr Douglas Hyde has brought these together from various sources, and has published them, in Irish and English, in a volume which he calls *Songs ascribed to Raftery*.† The songs themselves, ranging from the humorous to the pathetic and deeply religious, are many of them true poems, with a mysterious power

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Ireland has now among its bards a poet of another stamp. Mr George Russell—who writes under the initials "A. E.," in which we believe he finds some special significance—has already given to the world two little volumes of mystic verse, not easy of comprehension, but having an indefinable and elusive yet unmistakable charm. Now we have from Messrs Macmillan a third volume—*The Divine Vision and other Poems**—in which the same note of old-and-other-worldliness is struck. Here again we meet with the Tribes of Dana, with Lir and his children, with the "nuts of knowledge" and the sacred hazel. But "A. E.," though always mystic, is not always Irish—witness the beautiful poems "Memory," "The Crown," and others that might be named. Mr Russell may not be easy to understand, but he is certainly a poet.

We come from poetry to history in the little shilling book containing *The Story of Shane O'Neill*, published by Messrs Sealy, Bryers and Co., of Dublin. It opens with a strongly-expressed protest against "the attitude of English writers to language, literature and history of Ireland," and has no difficulty in citing from Froude and other writers abundant evidence in support of its remonstrance. Then follows the story of Shane and of his murder, told in

a style which can hardly be called literary, though it is undoubtedly readable and even vigorous.

Lastly, we have a new and very interesting sketch of *Robert Emmet*,* by Miss Louise Imogen Guiney, in which much new matter is brought together, from the Hardwicke MSS., about this high-souled and patriotic rebel, whose name is dear to every Irishman. The biography is extremely well done, and is accompanied by a portrait taken in court the day before Emmet's execution.



Notes on New Books.

ATHER James Forbes has given us a study of intense, and in some respects of painful, interest, in his *Conferences on the Church in the Nineteenth Century*.† The subject falls under five heads, one devoted to a general view, the others treating respectively of the Church in Germany, in the United States, in England, and in France—the last two perhaps the most interesting to English readers. It would be difficult to produce a better summary of the progress and present position of Catholicism in this country: a summary all the more convincing because the author does not ignore our weak spots—e.g., "les fuites," as he calls the leakage. The necessity for brevity is doubtless responsible for certain omissions—e.g., the work of combating the leakage has been carried on in Southwark and Liverpool as energetically as by Cardinal Manning (who did not fully recognize our losses by this means) and Cardinal Vaughan: in like manner, the educational centres of Old Hall,

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OUR readers have already made the acquaintance of the Rev. Spencer Jones through his book "England and the Holy See"; his more recent work, *Rome and Reunion*,* is even more interesting. It is mainly confined to one point, and that a very important one—namely, papal jurisdiction in the pre-Reformation Church of England; and Mr Jones proves as clearly as anything can be proved that "from the year 597, when St Augustine came to our shores, to the year 1594, when Henry VIII repudiated the Pope, the Church in England was consciously bound by a spiritual tie to the Holy See without any break from start to finish." He proves his thesis from letters of St Gregory and other Popes, and from the letters and acts of the Church of England; he sets the Henry VIII of 1521 against the Henry VIII of 1535, and finally maintains his contention by quotations from such eminent Anglican authorities as Kemble, Maitland and Green. Much of this

has been said before; but now we have not only an Anglican making a true statement of facts and doing it well, but also a "Society of Students of the Church in the West" who are willing to hear and to consider, to whom the author says: "We must study and pray." Our hearts beat in warm sympathy with these earnest and pious seekers after the truth, who will have the best wishes and the prayers of all in their endeavours after a true reunion. May God bring these endeavours to a successful issue!

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the Blessed Virgin that she was called "Our Lady's Dowry," but our Catholic forefathers did not feel such expressions necessary as an evidence of their devotion. All the same, we like the book and think it will do good.

THE alternative title—"Short Spiritual Messages for the Ecclesiastical Year"—well expresses the contents of *The Inner Life of the Soul*,* by S. L. Emery. It hails from across the Atlantic, but deserves, and will receive, a welcome over here, for the meditations are far removed from the commonplace, and are not only well written but original and interesting, and give evidence of wide and appreciative reading. Perhaps for the taste of some, such mystics as the Ven. Maria d' Agreda are a little too prominent; but the author's quotations take in a large proportion of the solid meat provided by holy Scripture and by the more ascetic writers. The poetical extracts seem to us singularly well chosen; some of the poems given in their entirety are new to us, and are, we fancy, original; such verses as those on pp. 148, 149, beginning "When the storm was in the sky," deserve to be better known. Altogether this is a book to be recommended; it will be read and liked by many to whom the ordinary type of meditations is wearisome.

WE cannot extend similar praise to the volume on *Spiritual Despondency and Temptations*,† which the Rev. F. P. Garesché, S.J., has translated from the French of Père Michel, of the same Society. It is pious, edifying, sensible, even excellent; but it is painfully obvious

and terribly dry. At least, so it appears to us; but it is right to say that the editor (who may or may not be identical with the translator—we are not told) is of a different opinion, and rates the book very highly as dealing with "a subject at once both highly important and very difficult." Printed in large (and good) type in very small pages, the work seems unduly spread out: it costs 5s., but might easily have been issued at a fifth of the price.

IT is matter for regret that Father Thurston's volume upon *Lent and Holy Week** did not come to hand in time for notice in our March issue. But it is so full of interest and in every way so attractive that, although it comes too late for devotional use during the present year, it will be read, as the author intends, for the sake of the varied information it contains upon points of historical and liturgical interest. Those who have read Father Thurston's papers in the "Month" will be prepared to find his investigations thorough and exhaustive, but we do not think any of his liturgical essays have approached the present volume in readableness; we are led on from point to point, from practice to practice, until we suddenly become conscious that, almost without knowing it, we have read a considerable portion of the book. With such a wealth of material, the difficulty must have been what to select; when speaking of the palms, for example, as in numberless other instances, it must have been tempting to go further into their folklore; but this would have been to enlarge the volume unduly and to depart from the limitations of the secondary title—"Chapters on Catholic Observance and Ritual." Lady Wimborne's

* 8vo, cloth, pp. xiv, 269. Price 4s. 6d. net. Longmans.

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donkey, or its antetype, finds as little place here as it ever did in fact; it would seem that in certain parts of Germany an effigy of our Lord seated on an ass figured in the Palm Sunday procession, but it does not appear to have been "anywhere in vogue in England." We note with pleasure Father Thurston's use and praise of Dr Neale's translations of the hymns, but we are sorry that the "Hymns Ancient and Modern" version, in which "the compilers" tinkered Neale's compositions, should sometimes—e.g., in the *Vexilla Regis*—be employed; we fancy Father Thurston is not familiar with the "Hymnal Noted," which is almost always to be preferred. The versions of the *Pange lingua gloriosa lauream* (or *prælium*, as in the original) and the *Victimæ Paschali* in the "Hymnal Noted" are far finer than those quoted from Oakley and Caswall. A word of praise is due to the publishers for their share in the book: print and paper and binding are excellent, and the few but well-chosen illustrations are excellently reproduced, and the price is remarkable.

THE issue at 6d. (net) of Newman's *Apologia pro Vita Sua* is something like an event in Catholic literature. We shall have something more to say about it next month in connection with Dr Barry's new volume on Newman, just issued by Messrs Hodder and Stoughton: but we cannot delay calling attention to the boon which Messrs Longmans have conferred upon literature in general, and Catholics in particular, by this cheap and well-printed reissue.

UNDER the title *Parochialia*,* Messrs Mowbray issue a collection of articles doctrinal, liturgical,

and practical, selected and arranged for reproduction in parish magazines, compiled by Vernon Staley, Provost of the Cathedral Church of St Andrew, Inverness. It is an interesting collection, well suited for the purpose for which it is intended. It is compiled, entirely in the High Church interest, from very various sources, and abounds in statements whose boldness is only equalled by their manifest inaccuracy: e.g., "The Church of England, even when in communion with the Church of Rome, was the same Church as now." One is impelled to ask, *Which* Church of England—that of "Father" Stanton or that of Mr Kensit? The instruction on "Plainsong" is excellent. The book is cheap and well-printed.

MESSRS Benziger Brothers (New York) send us a batch of four stories for children—uniformly well printed and well bound, with suitable frontispieces, and costing two shillings each. We give the first place to Mrs Hinkson's *The Great Captain*, a story of the days of Sir Walter Raleigh, the only defect of which is its brevity; it is well written and full of incident, but the author comes a double cropper when she identifies (p. 39) the clove-gilliflower with the wallflower, and credits one of Sir Walter's captains with its introduction. Miss—or is it Mrs?—Mary E. Mannix's stories have been more than once commended in these columns; *The Haldeman Children* tells us of the trials and joys of the family, the latter happily preponderating. Lilian E. Mack's *Two Little Girls* appeal to a somewhat younger public than the preceding; the story does not err on the side of probability, but that is perhaps not altogether a drawback. In *The Young Color Guard*, Mary G. Bone-steel continues the adventures of

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Tommy Collins, whose early military enthusiasms formed the subject of a previous story; here he takes part in the recent Cuban war, which is, naturally enough, treated entirely from the American standpoint, and is perhaps the least suited for our English school libraries, to which the others cannot fail to be welcome additions.

SOME time ago we had occasion to commend the cheapness and excellence of the reissue of Professor Villari's *Life and Times of Savonarola* at the low price of 6s. The work has now been published at an even lower cost—well bound in cloth, well printed, suitably illustrated, this volume of more than 800 pages is issued at half-a-crown (net). There is no need to commend a work which has become something like a classic; it is pleasant to note the author's disposal of the "attempt to claim Savonarola as one of the precursors of the Reformation." The book is published by Mr Fisher Unwin.

THE most recent addition to the pretty "sixpenny library," published by the Catholic Truth Society, is a selection of *Spiritual Counsels from the Letters of Fénelon*, chosen and translated by Lady Amabel Kerr. The subjects—fifty-eight in number—are such as have an intimate bearing upon various aspects of the Spiritual Life, and are as practical as they are edifying. The volume is issued in wrapper at 3d. net.

MADAME Belloc who, more than forty years ago as Bessie Rayner Parkes, gave to the world a little volume of "Ballads and Songs," has brought together in a little volume a selection of these with other verses

written *In Fifty Years*.* They are quiet, thoughtful, and pleasing, and infused with the religious spirit; but the publisher has issued them on a thick, soft, tough and generally horrible paper, so that it is impossible to cut the pages without disfiguring the book.

THE best volumes in the new issue of Cassell's National Library are, to our mind, those devoted to "selections." We have had selections from Browning and Tennyson, and now *The Poems of Burns* comes to hand, chosen by Mr Neil Munro, who contributed a short introduction. A portrait faces the title, and there is a useful glossary. Prettily bound in red cloth and printed on thin but not *too* thin paper, these little sixpenny volumes are admirably suited for the pocket, and deserve the wide circulation which they will doubtless obtain.

MR G. K. Chesterton's account of the work of Mr *G. F. Watts*,† which is the latest contribution to Messrs Duckworth's excellent "Popular Library of Art," is interesting reading—indeed, this series may claim to be the most readable of those now issuing from the press. Mr Chesterton's style is well known, and we have here the amusing paradox, shrewd appreciation and unconventional expression which characterize his writings. We especially like his indication of "the great singularity of Watts," and of his relation to and differences from all other schools of painting. There are, as usual, numerous useful illustrations: the reproductions of portraits are excellent, but some of the others are too small to be effective.

* 8vo, wrapper, pp. 61. Sands and Co.

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THE publisher characterizes Mrs Craigie's new novel, *The Vineyard*,* as "brilliant," and we are not inclined to quarrel with the epithet. Whether it is true to life is another matter, but it is open to question whether absolute verisimilitude is desirable in a novel. In certain respects this seems to us an advance upon the author's later works, and to touch notes hitherto unsounded by her; the two aunts and the village life have something in common with "Cranford," and the drive from the ball, like the description of Franton, abounds in nature touches—we note a use of the word "vine" which betrays the author's transatlantic origin. The characters talk as brilliantly as one expects Mrs Craigie's creations to do; they are well defined, and all, even the minor, interesting; so is the story, which carries one on without stopping until its somewhat unexpected end is reached. Certain legal transactions seem improbable, as do other incidents—notably the episode of John Harlowe and Lena Simpson; but that is no drawback to the interest of the story. There are some good illustrations, whose author deserved mention on the title page.

MR George Allen is issuing an ideal "pocket" edition of Ruskin's smaller works, of which he sends us two of the better known and most attractive volumes—*The Crown of Wild Olive* and *Sesame and Lilies*.† There was certainly room for such an edition, and the volumes are so well printed and prettily bound that they are sure of a large sale. A small but serious defect is the omission of anything in the shape of a bibliography; the

very opening sentence of the first-named work begins "Twenty years ago," and a footnote on the same page refers to "former editions"; but there is nothing to indicate the original dates, and the dates at which the two first lectures were delivered is not given. This defect should be supplied in future issues.

MISS Jetta S. Wolff has been very successful in telling "in simple language" some *Stories of Saints and Martyrs*.* She groups her short and attractive biographies under three heads—"Early Fathers," "Saints of Ireland," and "Saints of the [Anglican] Calendar"; the last heading gives the only indication in the book that the author is not a Catholic. There is nothing in the text to prevent the little volume finding a place in our school libraries, to which indeed its merits fully entitle it. The writing is unaffected, the narratives are interesting as well as edifying, and the little volume is well printed and attractively got up.

THE Société Saint-Augustin send us an interesting volume entitled *Le Drame de Pékin en 1900*, by L. Debrous, in which is given an interesting and touching account of the attack upon the Christians, the martyrdom of Bishop Guillon and of priests and faithful, which signalized the close of the last century. Numerous illustrations show the havoc wrought upon churches and villages, and portraits are given of some of the victims.

THE same Society issued for Easter a handsome folio publication—which unfortunately arrived too late for notice in our last issue—entitled

* 8vo, pp. 376. Price 6s. Fisher Unwin.

† Cloth limp, 2s. 6d. net; leather, 3s. 6d. net.

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Alleluia. It consists of sixteen pages of literature appropriate to the season, embellished with reproductions of good pictures. Among the most successful is the Memling triptych of our Lord surrounded by angels, from the Antwerp Museum, and a very beautiful initial from a missal in the library of the cathedral at Sienna; others are from Fra Angelico, Perugino and Guido Reni—the last might have been omitted without loss. Those in colour are, we think, less satisfactory than the others.



Modern Spiritism.*

MOST of us have at some time been brought face to face with the *petitio principii* involved in the question, "Do you believe in spiritism?" To answer it, *facts* must be rigorously and completely kept apart from any *theory* devised to explain those facts. Extraordinary and abnormal phenomena are alleged: the *known* laws of science cannot account for them. On the other hand, the "facts" have not yet been established with scientific accuracy nor studied under satisfactory conditions. Moreover, most spiritist books have the fatal defect of being based upon ceaseless appeals to authority, and not to scientific experiment. Until the facts are firmly established, why waste time discussing and overthrowing the explanatory theory?

Modern Spiritism is a well-meaning book, but it is difficult to gauge the type of mind to which it would bring conviction: its claim to be "a critical examination" must be judged by what are cited as "known facts." Spiritism, mes-

merism, hypnotism and telepathy are all inextricably mixed together by the writer, and from the use made of the work done by the Society for Psychical Research, the uninitiated would not gather that that body had never committed itself to the spiritist hypothesis. The chapter on "The Phenomena" (pp. 25-58) is based upon the authority of Crookes' "Researches" [1874], the "late Lord Lindsay" [1871] (no reference given), "the late Leipsic Professor Zoellner," and Wallace's "Miracles and Modern Spiritualism" [1875, new edition 1896]. Crookes was admittedly tricked by Miss Cook, yet of his testimony concerning her it is said (p. 47) that it "ought to be sufficient for intelligent persons." The whole book is one long appeal to authority, yet the authorities quoted are mostly antiquated; there is no sense of the relative value of the evidence quoted except that "he himself has said it"; references are vague, and inaccuracies abound. The very first quotation (p. 2) is typical of the book: speaking of the large and unexpected amount of evidence recently obtained, the author proceeds: "So abundant and spontaneous, indeed, has been the testimony that, as the late Professor of Astronomy at Cambridge observed some years ago, 'the facts must either be admitted to be such as *they are*, or the possibility of certifying facts by human testimony must be given up.'" No reference of any kind is given, but the gentleman referred to was the Rev. James Challis, F.R.S., Plumian Professor of Astronomy at Cambridge from 1831-1883. The quotation is from a letter written to the "Clerical Journal" as far back as 1862, in which the words placed above in italics appear as "are reported."

* By J. Godfrey Raupert. 8vo, cloth, pp. 248. 5s. Sands and Co.

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C.T.S. Notes

 E regret to say that His Grace the Archbishop, having been ordered by his doctor to take a rest, will be unable to preside at the Annual Meeting of the Society, to be held on April 15, at 4 p.m. His place will be taken by His Lordship the Bishop of Southwark, who will, thus early in his episcopate, give practical evidence of the goodwill to the Society which he has already expressed in the letter quoted below. The meeting will be held, not in the Throne-room in Archbishop's House, but in the Cathedral Hall, the entrance to which is direct from Ambrosden Avenue.

WE offer our respectful congratulations to the new Bishop of Southwark, in whom we welcome an old friend of the C.T.S. In acknowledging the letter addressed to him on the occasion of his elevation, His Lordship writes to the Lay Secretary:

You may be sure that I shall always do what I can for the C.T.S. I have been a member of the Society for seventeen years, and though I have done little or nothing for it, I am deeply interested in the splendid work which the Society is doing.

Wishing you every blessing,

Believe me, yours sincerely,

✠ PETER, Bishop of Southwark.

It is pleasant to notice, in the report of the Society of St Vincent de Paul, the references to the distribution of C.T.S. publications as part of the work of members. In this connection we may note that at Wandsworth a C.T.S. pamphlet is inserted in the monthly Parish Magazine—an example which we commend to the editors of other local issues.

IN the elevation of Mgr Fenton to be Auxiliary Bishop of Westminster we have to congratulate the

Society in having obtained another friend among the Bishops, who, indeed, have never failed to support and encourage us in our work.

THE local arrangements for the Conference at Birmingham are making satisfactory progress. His Grace the Archbishop will deliver the inaugural address at the opening meeting on September 25th.

THE Lay Secretary expects to be out of England until about May 15; communications regarding the Society should be addressed during that period to the Rev. W. H. Cologan, Stock, Ingatstone. Readers are requested to note that his absence may possibly delay the next issue of CATHOLIC BOOK NOTES.

THE stealing of remittances sent by P.O.O., to which reference was made in our last issue, still continues, and the thief remains undetected. We would again urge those who adopt this mode of payment to cross the orders and to keep a note of their numbers and of the post office whence issued.

We have received from the International Catholic Truth Society of New York a neatly-printed copy of Canon Arthur Ryan's *Gospel Story of the Passion*, which bears the imprint of the I.C.T.S. and of the C.T.S. of San Francisco. It is a reprint of the pamphlet issued by our own Society, without a word of acknowledgement of the source from which it is derived. We are unfortunately accustomed to this action, against which it seems vain to protest, on the part of the San Francisco Society; but we regret that the New York organization, with which the C.T.S. has always been in the friendliest relations, should lend its sanction to a proceeding which, though not illegal, owing to the defects of the copyright law, is hardly in accordance with the laws of equity.

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THE ART AND BOOK COMPANY is republishing, from the *Cantica Sacra* of HERR BENZ, six short motets, under the editorship of MONSIGNOR PARKINSON, D.D., Rector of Oscott.

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Church Music.

THE SOLESMES CHANT.

THE note which we published last month has elicited numerous letters of approval and disapproval, expressed in varying terms of courtesy and discourtesy, the latter including the statement that "the man must be an ass." It is obvious that it would be impossible, with the limited space at our disposal, to print these communications, but we comply with the request of Father Eudine, O.S.B., of Appuldurcombe, Isle of Wight (formerly of Solesmes) to insert the "authentic approbation by the Congregation of S. Rites of the editions of Gregorian Chant brought out by the Benedictine Fathers of Solesmes, which is ordered to be prefixed to all the Solesmes editions appearing hereafter." The approbation is as follows :

Præsens editio quoad textum typicæ plane conformis reperta est et quoad cantum respondet *Motui Proprio* Summi Pontificis Pii Papæ X diei 22 Novembris, 1903, atque Decreto Sacrorum Rituum Congregationis diei 8 Januarii, 1904. In fidem, etc.

Ex Secretaria Sacræ ejusdem Congregationis diei 24 Februarii 1904.

✠ D. PANICI, Archiep. Laodicen.

S.R.C. Secretarius.

A CORRESPONDENT who has been in Rome during the Holy Week and Easter celebrations writes: "They have had much Solesmes chant, but sung by *men* and with no false quantities. It shows me that the method of the French school is wrong. The authorities here say it must be made simpler for general use." We learn that the music to be sung at the Holy Father's Mass at St Peter's on Low Monday will be that of the "Missa de Angelis." The Te Deum will be the traditional Roman setting.

WE have received the programme of the Holy Week and Easter music sung at Oscott College, which shows that the high standard which has

for so many years prevailed there under the guidance of Mgr Parkinson is still maintained. Oscott may claim no small share in the revival of the taste for ecclesiastical music now happily making way among us.

THE Art and Book Company is issuing a series of "Card Motets," reprinted from the collection published some sixty years since by Benz, under the title "Cantica Sacra." They are suitable for use after the Offertory or at Benediction, and are strictly ecclesiastical in tone, if perhaps a little lacking in interest. Each card contains two motets and costs 2d.; further particulars are given on p. 116.

MR A. K. BRANDRETH is continuing his labour of love in issuing, for the use of schools and choirs, selections from the Solesmes books in tonic sol-fa notation. His last contribution contains the *Gloria*, *Sanctus* and *Agnus Dei*, from "Missa No. 7"; a dozen copies may be obtained at 6d. per dozen, by post 7d., from him at 145 Edleston Road, Crewe.

MISS Eleanor Gregory is carrying on with rapidity and energy the transcriptions of the works of Palestrina with English and Latin words which Mr Henry Frowde publishes at a cheap rate. The last issue is the splendid *Magnificat* and *Nunc Dimittis* for double chorus, the former of which, if we mistake not, has been heard at the Westminster Cathedral. It is well printed and costs 1s. net. We are inclined to think the expression marks a little overdone.

THE editor of the "Rassegna Gregoriana" recently applied to the Holy Father for his blessing. In granting it His Holiness declared that with all his heart he blessed those who endeavoured to bring about the necessary reform of music in churches. We hope that CATHOLIC BOOK NOTES may claim a share in the Apostolic Benediction. We learn that the Pope has arranged for the establishment in the Eternal City of a free school where

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the principles of sacred music and especially of the correct method of Plain Chant will be taught, and which all church singers will be obliged to frequent until they receive a diploma of proficiency. The Maestro Perosi and Don Rella have already begun their task of supervising the singing in the national colleges.

A CORRESPONDENT of "Pastoralia" thus describes the "music" at midnight Mass at Christmas in a chapel in the south of Spain :

Words set to the lightest possible dance music, performed on harmonium, castanets, *bones*, triangles, and those whistles imitating birds which one hears with grinding organs in London—the whole as fast as possible, and *fortissimo*. The choir came down from the gallery for Holy Communion, but even then the whistles twittered the whole time.



Forthcoming.

MESSRS Burns and Oates announce for early publication *The Young Priest*, by Cardinal Vaughan; *The Land of the Rosary*, by Mrs Archibald Dunn; and *Petals of the Mystical Rose*, translated from the French.

MESSRS Benziger Brothers announce a *Life of Pope Pius X*, with a preface by Cardinal Gibbons.

MR Edmund Gosse will contribute a life of Coventry Patmore to Messrs Hodder and Stoughton's "Literary Lives" series.



The Antidote.

THERE is plenty of plain speaking just now about the Anglican Establishment, and that by its own members. The Dean of Norwich, a representative of the Protestant section, says: "The Church of England was never more unpopular than she is to-day: we are become as a reproach to our neighbours, a scorn and derision to them that are round about us" ("Rock," March 31); while "Father" Stanton, of St Alban's, Holborn, who repre-

sents the advanced Anglican party, told his congregation on Good Friday that "heknew from his own experience in the confessional that what killed men's faith more than anything else was the conduct of the authorities in our own Established Church." ("Daily News," April 4).

WE have received from Paris two cards with coloured pictures of "Saint Expedit," the devotion to whom is one of the most recent inventions of modern times. As has already been pointed out in these columns, little more is known of this martyr than his name, although various apocryphal lives are in existence; and the saint owes his popularity to a pun upon his name. The prayers on the back of one of the cards indicate no authorization from any ecclesiastical authority.

THE "Month" for April contains a new exposure by Father Thurston of the Mexican myths invented in the Protestant interest by Dr William Rule and lately dished up anew by "The Protestant Woman"; and a paper by Mr Britten on "Present-Day Protestantism," in which the *mala fides* of the Protestant Alliance and its supporters is once more conclusively demonstrated.

IN "Macmillan's Magazine" for March is an article on "Our Irish Friends," by the Rev. J. Scouler Thomson, from which it is to be hoped some Catholic publication with more space than our own will extract the charming sketch of a Sligo priest. This is how it ends:

Loquacious, good humoured, courteous, tolerant Father MacTurner, dispensing love and doing good, simple as a child, kindly as a woman, consecrated to his people, devoted to his land—no wonder his very shadow is beloved, revered! We speak glibly over here of Jesuitry and Romish tyranny; but go to the South and West of Ireland, and you will find many admirable men, breathing the very milk of human kindness. Get the native Irish priest, bred on the soil, grown old among his people, untrammelled, untutored, with a love of his home and a knowledge of the human heart few can boast—and you have found one of the most lovable of God's creatures.

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One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by the publisher for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

- Acton, Lord, Letters of, to Mary Gladstone: Memoir by Herbert Paul. Portrait; pp. lxxvii, 236, cloth. 15s. G. Allen.
- Angellelli, A. L. L'Abbazia e l'isola di Montecristo; pp. 96, 8vo. 2 l. Firenze, Ramella.
- Bärwinkel. Verträgt sich die Naturwissenschaft mit dem Gottesglauben? pp. 38, 8vo. 0.40 m. Lpsg, Braun.
- †Barry, Rev. W., D.D. Cardinal Newman. Illustrated. "Literary Lives" series; pp. vi, 288, 8vo, cloth. 3s. 6d. Hodder and Stoughton.
- Batiffol, Mgr Pierre. Jésus et l'Histoire. 12mo. 50 c. Lecoffre.
- Baumgarten, Fr. Der Freiburger Hochaltar. Illustrated; pp. 72, 8vo. 5 m. Strazburg, Heitz.
- Bellen, J. Sünde u. Sühne (sermons); pp. 104, 8vo. m 1.20. Dülmen, Laumann.
- Bellevue, de. Du Calvaire à l'autel; pp. 278, 18mo. Paris, Lethielleux.
- Bertillon, Dr Jacques. L'Alcoolisme et les moyens de la combattre jugés par l'expérience; pp. 232, 12mo. 2 fr. Lecoffre, Paris.
- †Blackburn, Vernon. Mendelssohn. Illustrated. "Miniature Series of Musicians." 8vo, cloth. 1s. net. Bell and Sons.
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- *Bonesteel, Mary G. The Young Color Guard: or, Tommy Collins at Santiago. Frontispiece; pp. 166, 8vo, cloth. 2s. Benziger Brothers.
- †Brackel, F. von. The Fatal Beacon; pp. 201, 8vo, cloth. 5s. Benziger Brothers.
- Bremond, Henri. Le Bienheureux Thomas More. "Les Saints" series. 12mo. 2 fr. Lecoffre.
- Brinton, S. Rome of the Renaissance. Part 9: Renaissance in Italian Art. Second edition; pp. 126, crown 8vo. 2s. 6d. net. Simpkin.
- Bull, P. Missioner's Handbook, Guide for Missioners, Evāgelists, Parish Priests. "Parson's Handbook" series; pp. 282, 12mo. 3s. 6d. net. Richards.
- Burnand, Sir F. C. Happy Thoughts. New edition; pp. 248, 12mo. 2s. 6d. net; leather, 3s. 6d. net. Bradbury, Agnew.
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- Châillan. Recherches sur l'orphantrophium de Grégoire XI à Avignon; pp. 96, 8vo. Aix, Dragon.
- Coppin, F. X., L. Stimart. Sacrae Liturgiæ Compendium. Editio 2; pp. 620, 8vo. 6 fr. Herder.
- Courthope, W. J. History of English Poetry. Vol. 2. Renaissance and Reformation. Influence of Court and Universities; pp. 458, 8vo. 10s. net. Macmillan.
- Craigie, Mrs. The Herb Moon: Fantasia. "Collection of Popular Novels" series; pp. 190, 12mo, sewed. 1s. net. Nash.
- *Craigie, Mrs. The Vineyard: a Novel. Illustrated; pp. 376, 8vo, cloth. 6s. Fisher Unwin.
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NOTICE.

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 41 Boston Road, Brentford, Middlesex. Advertisements should be addressed to CATHOLIC BOOK NOTES, c/o Art and Book Company, 22 Paternoster Row, London, E.C.

Two Leaders.

BY an interesting coincidence two important studies of two "literary lives" have appeared almost simultaneously. It would be difficult to find two men more unlike in their active characteristics than John Henry Newman* and Dante Gabriel Rossetti,† and yet it must be conceded that each in his own degree was a leader

of one of the most important movements of the nineteenth century. The Oxford movement in religion and the Pre-Raphaelite movement in art have this in common—the interest in each is still keen, and every contribution to their history, every biography of their leaders, receives a welcome from the reading public. Each has given rise to an extensive literature, and their leaders still exercise an important influence in their respective worlds.

In the negative aspects of their character points of resemblance may be traced. Rossetti, says Mr Benson, "took no interest in politics, history, metaphysics or science"; Newman eschewed both the first and the last—"physical science was no more within his province than Roman politics"—and neither of them shared the enthusiasm for what is called "progress" which dominates so many folk. Each lived in a great measure apart from the world, though Mr Benson makes it clear that Rossetti's aloofness has been exaggerated. Each was devoted to his ideals; but whereas with Rossetti these seem hardly ever to have gone beyond the "remote

* *Newman.* By William Barry. "Literary Lives" Series. 8vo, cloth, pp. vi, 288. Price 3s. 6d. Hodder and Stoughton.

† *Rossetti.* By Arthur C. Benson. "English Men of Letters" Series. 8vo, cloth, pp. viii, 238. Price 2s. net. Macmillan.

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and dimly apprehended possibilities which lay behind material forms of beauty," with Newman the eternal verities were ever-present realities, and he chose for his epitaph "ex umbris et imaginibus in veritatem."

It is impossible in the limited space at our disposal to do anything like justice to these two excellent biographies; in each of them we had marked many passages for quotation which must be sought by the reader in the books themselves. Dr Barry's appreciation of Newman evinces, as might be expected, a thorough knowledge of his literary work; and his estimate of the relative importance of Newman's writings is of great interest. At the head of them he places the "Apologia"—now happily accessible to all as a sixpenny volume—and the "Dream of Gerontius," which Dr Elgar's genius has lately brought into fresh prominence: to each of these a chapter is devoted.

His undying fame rests on the sermons which he published as an Anglican or a Catholic; on certain of his Poems; on the originality of thought and grace of manner which distinguish the *Essay on Development*; on the University Lectures; and on the copious autobiography which, running through his correspondence, gives a singular charm to *Loss and Gain*, is not absent from *Callista*, and culminates in that heart-subduing work of genius, the *Apologia pro Vita Sua*.

The chapter on Newman as "the man of letters" is one of the most interesting; Dr Barry contrasts his style with that of English writers of his day; he finds numerous resemblances between him and Fénelon; elsewhere he contrasts him with Renan and Savonarola. There is an interesting appreciation of the essay on "Development," in which "we cannot but see on every page Darwin's advancing shadow."

On Bible studies, the problems of science, physical and metaphysical, and the elements of a new civilization, the *Development* will be consulted for its "hints and seeds of thought" for many years to come; it has an importance for the future surpassing all its reviews of primitive Christianity. Until its work is done it cannot die.

It remains to be said that the volume is embellished with a number of reproductions of portraits (all somewhat absurdly lettered "Cardinal Newman") taken at different periods of his life. Both in paper and printing the book is capable of improvement; but a more serious defect is the absence of both index and table of contents, and it would be greatly improved by the addition of a bibliography with dates.

Mr Benson, though primarily regarding his subject as a "man of letters," gives us the most complete biography of Rossetti that has yet appeared. The list of books consulted gives some idea of the extent of the biographical matter already published; we do not notice among them the autobiography of William Bell Scott, a large part of which is occupied by an unkind and unfavourable account of Rossetti, but it is from this that the painful reference to the poet-painter's request for a priest at the close of his life—a request which was not granted—is derived. Of the eight chapters, two are devoted to the poems, one to translation and prose, one to paintings, and one to the Pre-Raphaelites, the remainder being biographical. The volume must be obtained by all who wish to obtain a complete and connected account, admirably written and fully informed, of the man who, both as poet and painter, occupies an important place among the geniuses of the nineteenth century. The book is admirably got up and has an excellent index.

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Notes on New Books.

ALL that Mr. Andrew Lang writes upon Scottish history, and especially concerning the Stuarts, is of special value and interest, partly because with the author himself it is evidently a labour of love. In the new and revised edition of *The Mystery of Mary Stuart*,* which first appeared less than three years since, and of which two impressions have been exhausted, he deals, as might be expected, with the problem presented by the Casket Letters, about which so much has been written. It is interesting to note that, as a result of his investigations, in which Mr. Lang acknowledges the help of Father Pollen, S.J., "the author's opinion is now more adverse to the complete authenticity of the letters than it was." The preliminary chapters give the history of the events leading up to the tragedy of Kirk o' Field; this is as graphic as anything written by J. A. Froude, and has the advantage of being free from the prejudice and prepossessions which characterized that brilliant but inaccurate writer. Mr. Lang does not disguise his sympathy with "the foredoomed, distraught, but by nature noble-hearted, loyal, brave and fascinating daughter of an unhappy and fated time"; but he states the evidence for the prosecution as fairly as that for the defence. The examination of the letters is very searching, and the letters themselves are given. Some well-chosen illustrations, including facsimiles of Mary's handwriting and others, add to the attractiveness of this interesting and well-printed book, which is also well-indexed.

THE edition of *Eikon Basilike*,†

* 8vo, cloth, pp. viii, 368. Price 6s. 6d. net. Longmans.

† Sq. 8vo, paper boards or red cloth, pp. xxiii, 313. Price 2s. 6d. net. De la More Press.

which is the latest of the "King's Classics," has those added features of notes and bibliography—in this case by Mr. Edward Almack, F.S.A.—which lend special attraction to the series. Numerous editions of the book have appeared of late years, but none has given the old spelling of the first edition (1648-9) which has here been followed. Mr. Almack sums up the evidence for Charles's authorship, which he considers established, and refutes the claims of Gauden. One of the appendixes reproduces the eleven initial letters containing historical pictures from "a very rare edition." There is an excellent index and a useful list of references to "contemporary customs and figures of speech." None of the many series now afoot surpasses the "King's Classics" in elegance and interest.

The Art of the Pitti Palace,* by Julia de Wolf Addison, so much resembles "The Art of the Vatican," which we noticed some months since, that we think it must also be of transatlantic origin, though we do not find this anywhere stated. But come whence it may, it is an attractive and interesting book, and though primarily, as its name implies, a guide to the Pitti gallery, one which is likely to be appreciated at home if only on account of its numerous and excellent illustrations. The gallery appeals less than its neighbour, the Uffizi, to the lover of early religious art, and the similar guide to this latter, which will doubtless appear in due course, will be more to our liking; but no one can doubt the richness of the collection, or the beauty of the paintings it contains—chief among them Raphael's *Granduca Madonna*, here well reproduced, and to our mind the

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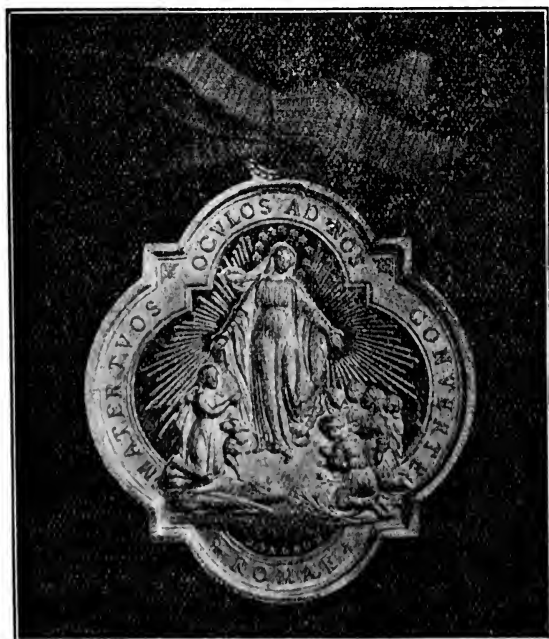
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is, we think, more attractive and interesting than its predecessor, good as that was, and certainly appeals to a far larger section of the art-loving public, for it is impossible to acquire any knowledge of pictures without some acquaintance with fresco painting, whereas the interest of intarsia and marquetry is comparatively limited. Mr Jackson writes as an expert, and primarily for the practical man; but there is much in his book, such as the chapter on the limitations and capabilities of the subject, which is profitable reading for all, and the illustrations, about forty in number, are well chosen, a short but illuminative description being given of each. There would hardly have seemed room for a new "art series," but Messrs Sands have succeeded in finding an unoccupied corner of the wide field.

THE combination of piety and poetry is not a common one nowadays, but it has been attained by the Rev. John Gray in the charming verses * written to accompany *tableaux vivants* represented last Christmas by the children of his parish in Edinburgh. Such *tableaux* are too often left to our Anglican friends; we understand that these were not only beautiful in themselves, but were highly appreciated by a largely Protestant audience—and this in Scotland! Moreover, they *paid*, for all of which reasons we commend Father Gray's experiment as worthy of imitation. But we do not advise folk to write their own verses unless they have Father Gray's gift—a gift exercised all too rarely in the days before he became a Catholic, and scarcely, if at all, since. Example is better than precept; so, instead of any encomiums

* *Ad Matrem*. Small 8vo, pp. 30. Paper, 1s.; cloth, 1s. 6d. net. Sands and Co.

of our own, we will give the verses for one of the *tableaux*:

God took upon Himself our human form,
And Mary bore Him in this world of sin.
Joseph protected both from all the din
Of men; and got them food and kept them warm.

What thoughts he had he kept in his own heart.

God's silent instrument he wished to be.
To see one we must look at all the three.

What God has joined let no man tear apart.

In Jesus Love of God and men is shown.

Incaruate Faith in Mary's form and face.

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Is not so very far from Mary's throne.

It remains to be said that the little book is beautifully printed and got up, and, though small, is well worth its price.

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out calling upon our imagination; if a catechist wishes to introduce a fable, let him bring it in as such, and not as a reality." Those who know the kind of edifying story too often produced for the delectation of youth will know that the Canon's appeal is not without cause, and we trust it will not fall upon deaf ears. A very useful collection of the kind of story which may suitably be employed has just been issued by Messrs Benziger Brothers, under the title *Anecdotes and Examples illustrating the Catholic Catechism*,* selected and arranged by the Rev. F. Spirago and edited by the Rev. Dr J. J. Baxter. It is true that the catechism followed in arrangement is that of Baltimore, but a useful table of contents and an excellent index render the volume adaptable to any order of teaching. The examples are partly from facts of history, partly "fables"; but there is a singular and gratifying absence of exaggeration and pietistic sentiment, and a thoroughly solid and healthy tone pervades the collection, which contains an unusually large proportion of unhackneyed illustrations. The volume is well-printed, neatly bound and cheap, and should thus be of great service to catechists and others engaged in educational work.

UNDER the title "The Oxford Sermon Library" Messrs Mowbray are producing a series of collections of sermons by notable preachers, and for the first issue Newman's *Sermons for the Festivals* † has been chosen. Originally published in the noon-day of the author's Anglican career, the volume has passed through numerous editions—this issue is a reprint of the fourth, published in 1843—and is likely to

obtain a fresh public in its present cheap and attractive form. It will, we think, find a place on the shelves of many of our clergy, and favour among such of the laity as read sermons. A short introduction is contributed by Mr Vernon Staley, the editor of the series.

MESSRS James Duffy and Co., of Dublin, send us three stories which, although dated 1903 and 1904 on the title pages, are not, we think, new. Certainly *Uncle Silas**—one of the earliest and best of the weird novels of J. S. Le Fanu—has no claim to be so considered; it has already taken its place—a high one—in the rank of fiction, but there is nothing in it which appeals especially to Catholics. *Acorns*, † by Alice Dease, is a series of short stories about the pupils of the convent of Santa Lucia "by the Atlantic Ocean"; in the entrance hall hangs a drawing representing an oak tree covered with acorns, on each of which the name of a former pupil is inscribed. They are pretty little tales, and the book will be liked by young readers; but having regard to the title, it seems odd that the cover design should be of hawthorn. *The Orphan of Moscow* ‡ is a tedious tale of a type nowadays happily rare, translated from the French into stilted English by Mrs J. Sadlier.

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Continued on page 142.

Her latest book, *Strong-Arm of Avalon*,* takes us back to the seventeenth century in Maryland, to the days of strife between the Catholic Baltimore and the Puritan forces of the Lord Protector. It is needless to state on which side the sympathies of the book are ranged. The title-rôle is borne by a sturdy Catholic lad, who braves more dangers and enjoys more hair's-breadth escapes than are usually experienced by youth. A saintly priest and a stealthy Indian scout help with gentle women and rough men-at-arms to fill the story with colour and motion.

—

QUITE different in character is *The Fatal Beacon*,† another story which comes to us from Messrs Benziger. While not by any means a badly-written tale, the author's style is too matter-of-fact to make the book attractive as fiction. We are not carried through the narrative by any swift-flowing stream of excitement, but rather float along in a listless fashion, with no very keen interest in what is coming next. The scene of the story is laid in Germany, and hinges on the difference in temperament and character between two brothers, while the inevitable love interest is a supporting force. Despite its evil reputation, the beacon scarcely deserves the adjective, even though an adjoining tree serves to precipitate death to a principal character. The tale is generally wanting in energy, and would be all the better for concentration. It is printed on stout but very coarse and unpleasant paper.

—

WHETHER those of us who may aspire to eloquence will be willing to accept direction on the subject

from an eighteenth century writer is a moot question. There is no reason why we shouldn't, and that, no doubt, was Father McLoughlin's view when he undertook the labour of translating an old Spanish book* by one Antonio de Capmany, who flourished in his day as a member of the Royal Academies of history and literature at Seville. Father McLoughlin discovered the volume by accident in the Abbey library of Mount Melleray. It was "neatly printed and handsomely bound, with ornamental gilding, in what might be termed a genteel style." Its exterior attractiveness appearing to be sustained by excellence within, the translation was made, and the result is a good-looking volume of over three hundred pages. There is certainly a good deal in the book, and those who will learn and follow all its directions, and profit by all its quoted examples, should be in great demand for dramatic and flowery speech—by which we don't in the least mean to imply that there is not plenty of sound and excellent advice in these pages. But we fancy that, in more senses than one, the modern student of eloquence will hardly go the length of Don Antonio's essay. The translator's supplementary notes touch upon a variety of matters which appear to have no connection whatever with the subject of the book.

—

WE have more than once directed attention to the useful little book of *Rules for Compositors and Readers*, prepared by Mr Horace Hart, which he has, with much generosity, been accustomed to send free of charge to all applicants. It is now published by Mr Henry Frowde in a somewhat enlarged form, with an index.

* *The Philosophy of Eloquence*. Translated by the Rev. W. McLoughlin. 8vo, cloth, pp. xxviii, 318. Duffy & Co., Dublin.

* By Mary T. Waggaman. 8vo, cloth, pp. 149. Price 85 cents. Benziger.

† By F. von Brackel. 8vo, pp. 201.

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(Continued from page 140)

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at the cost of 6d. net, and cannot be too strongly recommended as a desk companion, especially to those who write for the press.

WE learn with interest that Father Cuthbert's book, *The Friars, and how they came to England*, has been translated into Italian, and that a Polish edition of it is also being prepared.

THE author of "The Catholic Church from Within" has given us a thoughtful, sensible, practical little book, of which the title is the least dignified part. *A Short Cut to Happiness** is mainly found in unselfishness—that is her main theme, and an important one. Other chapters deal with the virtue of renunciation, the joys of sacrifice, and kindred subjects. Her theses are thus summarized :

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Father Maturin contributes an admirable preface, which makes us regret we have not more from his pen. It is a pity the book is so dear.

MESSRS Gill and Son, Dublin, send us a neatly-printed selection of poems by James Clarence Mangan. The little book contains nearly 150 pages, in wrapper, and as it costs only fourpence it is excellent value for money. The poems seem to have been selected with taste and discrimination. Mangan's most spirited national verse is here, with some of the best of his ballads and about twenty of his translations. The selection, in this cheap form, deserves to have a wide sale.

* 8vo, cloth, pp. 108. Price 2s. 6d. net. Sands and Co.

Giovanna d' Arco,* translated from the Life of Joan of Arc which Lady Amabel Kerr wrote for the Catholic Truth Society, is the latest issue of the "Collezione di Letture amene ed oneste." This series (of which Lady Amabel's volume is No. 277) is now in its forty-seventh year, and seems to have done excellent work in promoting good literature.

IN deference to certain opinions elicited by recent controversy regarding the raising of the eyes at the Elevation, the Art and Book Company have reprinted their leaflet on *Ceremonial for the Laity*, the disputed instruction now reading—"at the Elevation . . . all may devoutly raise their eyes."

THE penny life of *Lady Georgiana Fullerton* is likely, we think, to be one of the most popular of the C.T.S. "Biographical Series." It is well-written, and gives an appreciative and interesting account of one who, in her labour for the poor, anticipated the work now being done by the Ladies of Charity. An excellent portrait adorns the cover.

THE penny *Temperance Catechism*, "by a Priest," issued some years since by the Catholic Truth Society, now appears in a new edition with the author's name, which no one will be surprised to find that of the Rev. W. H. Colgan. A few slight alterations have been made in the little book, which may be confidently recommended for use in the too few schools in which temperance teaching is given, and for distribution at temperance meetings. The interest shown by the Archbishop in this subject, to which he made prominent reference

* Modena: tip. Pontificia dell' Immacolata Concezione.

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“We thank Father Gerard for a most interesting piece of work. It has qualities sufficiently rare. . . . He misrepresents none of his opponents; garbles no quotations; never mistakes satire for argument; never indulges in abuse; quotes numerous and trustworthy authorities, and has therefore produced a book singularly unlike most members of its class. . . . This is a book to be read.”—*The Academy*.

“If there are really any reasoning beings who maintain that Science, even with the biggest of initial capitals, ‘explains everything,’ this book ought to convince them that they are wrong.”—*Morning Post*.

“In this book Father Gerard supplies some very acute criticism of the materialistic Monism associated with Haeckel’s ‘The Riddle of the Universe,’ which has been so diligently circulated lately. In the work of combating the new aggressions of materialism all Christian bodies can take part; and we are sure all will welcome and find much assistance in the criticisms here offered.”—*Pall Mall Gazette*.

[P.T.O.]

SOME OPINIONS OF THE PRESS (*continued*).

"Appearing at a time when so energetic an effort is being made to popularize the other side of the question, a reply so temperate, clear and well-informed deserves a respectful hearing, and is, one would say, sure of it. Armed with this volume, and also the 'Anti-Haeckel' of Loofs of Halle, recently translated, the perplexed reader of the famous 'Riddle of the Universe' should be well able to appraise at its proper worth that hasty and specious performance."—*Scotsman*.

"To any one who wishes to have a good *resumé* of the argument against the view that evolution has finally solved the enigma of the universe, especially in view of Haeckel's contributions to the purely material theory, this book can be heartily recommended."—*Glasgow Herald*.

"This book is, broadly speaking, an answer to the Rationalist Press Association, and more especially to Haeckel's 'Riddle of the Universe.' The answer is as complete as it is crushing. Father Gerard carries the war into the enemy's camp, and, once there, makes havoc of the defences. . . . The whole thing is done so genially, so simply, and with such a keen sense of the humour of the situation, that there is some danger lest Father Gerard should not receive the full credit to which he is entitled for the subtlety and ingenuity of many of his arguments. The book is a pleasure to read."—*Sheffield Daily Telegraph*.

"The well-known Jesuit Father has here written a volume for which there was obvious need, and for which God-fearing men of all schools of thought will be grateful to him. Incidentally, it is a complete exposure of the hollowness of Professor Haeckel's vast assumptions, but this is not its main value. . . . We regard this as an ideal volume to put into the hands of any one who is in danger of being swept off by science in the sea of rationalism, and who will here find means of defence without appeal to any sort of authority."—*Nottingham Daily Guardian*.

"The origin and evolution of the universe is a magnificent problem, and on this magnificent problem Mr. Gerard has written a fascinating book. . . . Though we dispute many of his premises and conclusions, we have to thank him for an original, thoughtful, and interesting book. If he have not answered the 'old riddle,' he has at least shown what a wonderful and mysterious riddle it is. His fascinating book ought to appeal to many readers."—*Dundee Courier*.

"With most of the argument set forth with such ability and courtesy in the book before us we agree. To some positions we might take exception, but our agreement is much wider and deeper than our dissent."—*Aberdeen Free Press*.

"Once his standpoint is realized Father Gerard is not only interesting but admirable. . . . The final chapter, in which he sums up what he considers to be the nature of the First Cause, is really powerful and impressive."—*Cork Constitution*.

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in his first pastoral, and the consequent revival of the League of the Cross, should obtain a good sale for this useful booklet.

FOR the Jubilee of the definition of the Immaculate Conception the Art and Book Company have issued a small reproduction (2½ by 3½ inches) of Albert Dürer's celebrated engraving, on the back of which is printed the authorized translation of the prayer approved and indulged by Pius X.

THE *London Magazine* for April has a popularly-written article on Westminster Cathedral. Among the illustrations are portraits of the late Cardinal and Mr Bentley.

FATHER Antony Slattery's little book on *Palestine**—a "simple tale of the [Franciscan] Missions in this sacred land"—is so slight that it was hardly worth doing. But it is pleasantly written, and is partly drawn from notes taken on the spot by the author, and has four good illustrations from photographs.

WE always regret our inability to find space for noting the contents of the various magazines which reach us, especially of those from America—the *Dolphin*, the *Messenger* of New York, the *Ave Maria*, and *Ben-ziger's Magazine*—which are so far in advance of anything which this country can produce. We must however not omit to notice two recent arrivals in the field of periodical literature. The *Révue Catholique des Eglises* (Paris, 17 Rue Cassette), edited by M. Eugène Tavernier, while itself Catholic, has for its object the giving of information on the history, doctrine and work of the various Christian bodies; the March number contains an excellent article by the editor on the fight for the schools in France, and a sketch by the Rev. T. A. Lacey on "Les Dissidents en Angleterre."

* 8vo, cloth, pp. 60. Browne and Nolan, Dublin.

The other journal, *Guth na Bliadhna* ("The Voice of the Year") is, as its name denotes, largely Gaelic; its first article (in English) on "The Church in the Highlands" is interesting and suggestive. It is published (quarterly, we believe) by Mr James Thin, 54 South Bridge, Edinburgh.



Forthcoming.

DR William Barry has completed the revision of the proof-sheets of a new book entitled *Heralds of Revolt*, consisting of articles which appeared some years ago in the "Quarterly," the "Edinburgh," and other reviews, which will be published by Messrs Hodder and Stoughton. The following subjects will be included: "Heinrich Heine," "The Modern French Novel," "Realism and Decadence in French Literature," "Pierre Loti." Other subjects are "The Genius of George Eliot," Carlyle, Auriel and John Inglesant.

MESSRS Sands and Co. announce for early issue *The Chronicle of the English Augustinian Canonesses of St Monica's at Louvain*, edited by Dom Adam Hamilton, O.S.B.

AMONG the books which Messrs Washbourne have in the press are: *Sequentia Christiana*, or, Elements of the Christian Religion, by the Rev. C. B. Dawson, S.J.; *Cor Cordium*, a book on the Sacred Heart, by Madame Cecilia; *Consoling Thoughts from Father Faber*; and *The May Book of the Breviary*.

A NEW Irish novel, entitled *Father Glancy*, is announced for immediate publication by Messrs Duckworth. The story deals with homely life in Munster.

MESSRS Burns and Oates are about to issue the first volume of a set of *Lives of the Blessed English Martyrs*. Begun some years ago by the Fathers of the London Oratory, the work was continued by Father John Morris, S.J., and since his death has been carried forward by Fr Pollen, S.J., and Dom Bede Camm, O.S.B.

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The Old Riddle.*

FATHER Gerard has done yeoman's service in attacking and confuting the pseudo-scientific writers whose speculations have been too readily accepted by the public interested in such matters. His series of essays issued as pamphlets and in volume form by the C.T.S. has from the first been in steady demand; and a new edition of his last volume, "Evolutionary Philosophy and Common Sense" has just been issued. The recent propaganda of the Rationalist Press Association has suggested the need for something more comprehensive and connected, and perhaps more serious in tone, than these earlier works, and we now have a volume which will, we hope, have a widely-extended influence among those for whom it is intended.

As its title intimates, the book deals mainly with Professor Haeckel and the solution which he presents of "The Riddle of the Universe." What, it is asked, has science really done to explain the mysteries which lie at the back of Nature? By the testimony of her own witnesses, she has done nothing. The origin of matter, of motion, of organic life, of sensation and consciousness, of human intelligence, all these are for science enigmas as dark as ever. The law and order reigning everywhere throughout the *Cosmos* stamps it with a feature to which we can neither find nor even imagine anything analogous except in the works of purposive intelligence. Moreover the theory of organic evolution, the assured certainty of which is the foundation upon which such theories as Haeckel's are based,

proves when scrutinized to be wholly inadequate for any such purpose, and recent utterances of scientific men appear to indicate that the fact of our ignorance is being recognized concerning much as to which it has been the fashion to suppose that our knowledge was complete. We are thus left precisely where we ever were, to argue by inference, in accordance with plain reason and common sense, that the First Cause upon which the universe depends must possess of itself everything of which we find evidence in Nature—all power and all intelligence.

It is unnecessary to say that Father Gerard's work is scholarly and that he is acquainted with his subject—an obvious qualification for his task, but one too often ignored by apologists, Catholic as well as other. The numerous references—original, not second-hand—show a wide acquaintance with the literature bearing on the matter, and an excellent index adds to the usefulness of the book. The appropriate device on the cover, by Mr Paul Woodroffe, must not escape notice—here, according to the old legend, the world is supported by an elephant; the elephant stands on a tortoise—but what supports the tortoise?

We trust that the publishers will, at as early a date as possible, see their way to producing the book in a sixpenny edition, so that it may take its place upon the bookstalls, where literature of this class is urgently needed.

The new edition of Father Gerard's *Evolutionary Philosophy and Common-sense*,* to which reference is made above, differs from the former issue in but few particulars. One essay has been omitted,

* *The Old Riddle and the Newest Answer.* By John Gerard, S.J., F.L.S. 8vo, cloth, pp. x, 293. Price 5s. net. Longmans.

* 8vo, cloth, pp. 119. Price 1s., or in 7 penny numbers. Catholic Truth Society.

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as its argument was practically taken up in others, and the preface, which contained a protest against the description, in the British Museum Library Catalogue, of one of his former works as "an attack on popular science," has been withdrawn, the Museum authorities having removed the unauthorized and objectionable phrase. The fact that a new edition has been called for shows that the book has been appreciated.

We ought to have noticed sooner the very interesting volume of suggestions for the study of the relations between *Religion and Science*,* which is among the latest and most useful additions to Messrs Longmans' "Handbooks for the Clergy." The author, the Rev. P. N. Waggett, one of the "Cowley Fathers," shares with Father Gerard the qualification of knowing something of the subjects of which he treats; like Father Gerard, too, he has not only something to say but a knowledge of how to say it: but he is inclined to allow more in favour of the evolution theory, fully recognizing, as all must, the stimulus which its acceptance has given to natural science. Throughout the book Mr Waggett treats his subject in the manly straightforward fashion of one who is not afraid to admit that difficulties exist, though he has no doubt that they can be met. Thus he frankly admits in the chapter on "popular books" that "short and simple answers" to the cheap rationalist publications are "not easy." In his preface he deprecates undue minimizing, and points out—what religious apologists do not always remember—that "the pastoral use of scientific topics should be founded upon a moderately laborious research." Although perhaps rather

laying down the lines on which the work of defence should be carried on than actually itself performing the work, the book should be useful to the clergy and to the educated laity; among its many excellent features is a useful list of books, with prices and publishers indicated, bearing on the subjects discussed, including those named in the text with a few others.



The Young Priest.*



WHEN the late Cardinal Archbishop was forced by continued ill-health and growing weakness to withdraw from active work in his diocese, he devoted part of his leisure to writing a book of Conferences for the direction of young priests. In spite of pain and suffering the work went steadily on, almost up to the last, but he died before he had written down as much on the subject as he had wished. His dying suggestion was that his brother, Monsignor Canon Vaughan, should write the additional Conferences; but the latter has wisely preferred to leave the book as it fell from the Cardinal's hands. Under such circumstances the volume brings with it a natural claim to respect and even reverence, and criticism has perforce to be silent. It is the Cardinal's posthumous work: his death-bed legacy of affection and interest to those who would come after him in the sacred ministry. The construction of the book, its literary character, the extent of its value as a practical guide—all these, and other considerations, yield to the memory of a dying man's zeal for the exalta-

* 8vo, cloth, pp. 174. Price 2s. 6d. net.

* *The Young Priest: Conferences on the Apostolic Life.* By Herbert, Cardinal Vaughan. Portrait. 8vo, pp. ix, 347. Price 5s. net. Burns and Oates.

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tion and purity of the Catholic priesthood.

The greater part of the volume deals with the supernatural side of the priestly character, and with spiritual aids towards an apostolic life. The Cardinal's intense devotion to our Lady finds expression in a chapter entitled "The Mother of the Priest." Succeeding chapters, or Conferences, as they are here termed, lay stress upon the priest's intimate relationship to his divine Master, the sense and dignity of Holy Mass, the virtues of priestly obedience, humility, gentleness, etc., each section being utilized for words of counsel from the writer and extracts from the saints and fathers of the Church. But the Cardinal has also much to say concerning the young priest's weaknesses and temptations in the affairs of everyday life. The Cardinal's idea seems to have been: "In things allowable, liberty; but liberty with great caution." On the other hand, his remarks upon certain frequent occasions of sin and misfortune are so outspoken and direct that they would appear to be more suited to the Synod than to the pages of a work accessible to the general public. They are words, however, that are eminently characteristic of the man. Cardinal Vaughan wore always his heart upon his sleeve, and spoke openly the thoughts within him.

This book will unquestionably form an additional link of affection between our priests and the memory of the simple, saintly Cardinal from whom it comes. To live up to its standard would indeed be to secure a very high state of personal sanctity. While this may not, will not, be possible for all, no young priest can read the book sincerely without profit to his soul and encouragement in his vocation. The editor's footnote on page 269 might, we think, have been omitted with advantage.

C.T.S. Notes

THE ANNUAL MEETING.

THE Annual Meeting of the Catholic Truth Society was held on the 15th of last month. The Bishop of Southwark, who presided, read the following letter from the Archbishop:

MY DEAR LORD,—Will you kindly express to the members of the Catholic Truth Society my very great regret at my enforced absence from the annual meeting, at which I had fully hoped to preside? I attach the greatest importance to the work of the Society, and I trust that it may continually extend its influence and its membership. Every year discloses new fields for its usefulness, and opportunities may easily be lost if its resources are not continually increased. Please urge, in my name, all who are present to still greater activity, and beg them to make known the object and methods of the Society to those who are still unacquainted with them.

I am glad to say, apart from the over-fatigue, the natural result of the incessant work of the last two years and a half, I am in perfect health; and I hope to return to London at the end of the month fully rested and ready to resume my work.

Wishing all the members of the Catholic Truth Society every grace and blessing, and thanking your Lordship for your kindness in taking my place on this occasion,

Believe me, my dear Lord,

Your devoted brother in J.C.,

FRANCIS

Archbishop of Westminster.

The report and balance sheet are sent out to members with this issue of CATHOLIC BOOK NOTES; we need therefore only refer to certain remarks and suggestions which were offered by the speakers after the adoption of the report and the election of the officers and committee.

The Bishop of Southwark gave his testimony to the benefits arising from the Society's work. His Lordship said that many persons imagined that by the passing of the Education Act of 1902 the school difficulty was over. This, however,

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was not the case; in his opinion a very critical time for both primary and secondary schools was approaching, and Catholics would have a great struggle to maintain the denominational character of their schools for which they had fought so long and so bravely. He hoped that the committee of the Society would give their attention to the furtherance of the Catholic claims on the Education Question.

Dom Gilbert Higgins spoke of the healthy tone and usefulness of the C.T.S. light literature, and advocated the increase of its store of works of fiction. Father Gerard took a more serious line, and, referring to the wide sale of the cheap editions of so-called scientific works, such as the sixpenny editions of Haeckel's *Riddle of the Universe* and Renan's *Life of Jesus*, deplored that little was being done to counteract these and similar publications. He hoped that the C.T.S. would continue to take this branch of Catholic truth under its care. He expressed regret at the want of encouragement manifested by a certain section of the Catholic press.

The Treasurer, commenting on the balance-sheet, pointed out that, although there had been a satisfactory increase of members during the year, the list of subscribers must be largely extended if the Society was to cope with the amount of work which needs to be done. It must be admitted that the support which the Society receives from the Catholic body contrasts unfavourably with the large sums which are contributed to the support of the anti-Catholic propaganda carried on by certain Protestant organizations.

THE Annual Meeting of the Catholic Reading Guild, the objects of which have much in common with those of the C.T.S., will be held at Archbishop's House, Westminster, on Monday, June 6.

Church Music.

THE "Pilot" of April 9 contains an interesting article on "Passion Music" from the pen of Mr W. Barclay Squire. He speaks in high praise of the setting of the "Voces Turbarum" in the Passion music of William Byrd, which,

after lying forgotten and unknown for nearly three hundred years, was used at the Westminster Cathedral in the Good Friday service. When it was first written is not known, but one may hazard the conjecture that, like the composer's three Masses, it formed part of those remarkable services held at a lonely house in Berkshire, of which we get so interesting a glimpse in the autobiography of Father William Weston. The house belonged to a certain Mr Bold; in it "they had a chapel for the celebration of the Divine Mysteries, an organ likewise and other musical instruments, and, moreover, singers of both sexes belonging to the family, the master of the house being singularly experienced in the art." Father Weston's visit took place in 1586; he was accompanied by Father Garnet and Father Southwell (the poet), and he expressly records that "we met there also Mr Byrd, the most celebrated musician and organist of the English nation." . . . Associations such as these make the modern revival of Byrd's church music, amid all the splendour of ritual and surroundings of the Westminster Cathedral, of poignant interest to those haunted by historical imagination. But the Passion music itself needs no such adventitious aid. Though only written for three voices, and as severely simple in style as Vittoria's setting, its effect is astonishing. As sung by the admirable choir conducted by Mr Terry, it seemed to hit the happy medium between ultra-realism and mere meditation. The passages for the Jews were positively electrifying, and the whole work, slight as it looks on paper, showed how false the idea is that Byrd wrote mere "eye-music," and what masterly power he had of obtaining great effects by the simplest means. After last week's performance the work is hardly likely to be again forgotten; it is one of which Englishmen have every reason to be proud.

It would appear that the reform of Church music is not proceeding with great rapidity; we learn that at an

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important educational centre in the Salford diocese the *intermezzo* from *Cavalleria Rusticana* was performed by the orchestra at the offertory on Easter Day.

It is announced officially in the name of the Holy Father that a commission is to be formed immediately to prepare a typical edition of Gregorian chant, which it is presumed will become the standard edition. No publisher will be granted a monopoly of this, and it is to be hoped that those who print it will do so in bold and easily legible notation. Whatever may be said against their authenticity, it cannot be denied that in the matter of typography the Ratisbon books contrast very favourably with those printed by the Solesmes authorities.

SOME time since, Mr Joseph Short, who has composed some masses which are satisfactory neither from an ecclesiastical nor a musical standpoint, suggested that a petition should be addressed to the Holy See asking for certain "concessions" from the lines laid down in the *Motu Proprio* on Church Music. The "main points" of the petition are now printed in our most expensive paper, and are curious reading. It is difficult to suppose that they will be endorsed in their entirety by any musician of repute, and some are opposed to fact—e.g., that "women singers are indispensable in the majority of church choirs in England."

ON this point we can speak from knowledge, having for seven years conducted a choir composed entirely of schoolboys and young working men, who soon became capable of reading music, and whose rendering of four-part masses and motets in the ecclesiastical style elicited the approbation of the Most Rev. Dr Donnelly, no mean authority on church music. What was done at Isleworth twenty years ago can be done wherever there is patience on the part of the teacher and goodwill on the part of the taught.

MR Short thinks that the kind of music he advocates attracts "thousands of those outside the fold." We have no hesitation in saying with equal conviction that "thousands"

are repelled by the vulgar performance of frivolous music which too often disfigures and degrades Catholic worship.



Art Note.

THE "Westminster Gazette" gives an interesting notice of the Dublin industry carried on at "Au Tur Gloine," or "The Tower of Glass":

It was discovered that an amazing amount of money was being poured out like water to Germany yearly for a hideous travesty of stained glass. Last year something like £37,000 went to one firm in Munich alone for these heavily-daubed transparencies. So this little band, consisting of a distinguished lady artist, a poet, a priest, two London experts, and a few others, founded this school, where, above all else, the quality and originality of the work was to be considered. And from this little workshop windows of jewelled beauty, recalling the glorious colouring of La Sainte Chapelle or Or San Michele, portraying imperishably the figures of Celtic saints, virgins, and archangels, go forth to be the embodiment of loveliness at Loughrea, Emly, or Rath-michael.



The Antidote.

THE evidence that the general public is no longer familiar with the Bible is becoming a commonplace; and the matter seems to call for the attention of our ultra-Protestant friends. A writer in the "Westminster Gazette" of April 12 speaks of one "who said that He was made 'all things to all men' if by all means He might save some," evidently under the impression that these words (which he does not cite correctly) of St Paul were uttered by our Lord.

THE "Daily News" can hardly be accused of partiality for things Catholic, so that the prominence which it gives in its issue of March 25 to a passage from Miss Elizabeth Robins's recent story "The Magnetic North" is worthy of note: the story deals with the Klondike and the rush for gold. The reviewer says:

In sharp contrast to this eager lust of human greed, which is driving men for-

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ward into desperate courses, stands the work of the Mission of Holy Cross, the Jesuit fathers and the Sisters of Mercy, with their simplicity and blitheness and indomitable patience, serving the simple savages in all human ways, and endeavouring to turn their dull or cunning minds to spiritual things. To some, at least, this Mission of Holy Cross suggests questions which go down to the bases of things. "As far as I can see," says "the Boy," "every creature who comes up to this country comes to take something out of it except these Holy Cross fellas. They come to bring something."

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"Don't get miff, Colonel. I've known plenty of people straight as a die, and capital good fellows. I've seen them do very decent things now and then. But with these Jesuit missionaries—Lord! there's no let up to it."

No answer from the Protestant Colonel. Presently the boy, in a sleepy voice, added elegantly:

"No, Siree! 'The Jesuits go the whole hog!'"

THE debate in the House of Commons on the state of primary education in Ireland is noteworthy for the incidental testimony borne to the noble work of the schools of the Christian Brothers, which are supported by the voluntary contributions of the people without any assistance

from the State, and in which 30,000 children are educated. The resolution itself, declaring that the system of primary education under the Board of National Education "is fundamentally defective, and has proved injurious in its operation," was supported by the evidence of Mr Dale, who was sent over by the Government to investigate the matter, but was rejected by the votes of English and Scotch members.

THE notorious Baron Porcelli—the "person" who wrote from a London club demanding prosecutions for ritualism, to whom Mr Balfour lately referred in the House—continues to attract the unfavourable criticism of his fellow Protestants. One of them writes to the "English Churchman" (April 21):

I should like to congratulate Baron Porcelli on having ably illustrated and proved the truth of his own words in his last letter, viz.: "I too am capable of writing a string of fancies, and they would doubtless be amusing to your readers; but they would be valueless as evidences of fact."

Mr S. J. Abbott has sent to various Members of Parliament a letter protesting against the Catholic Disabilities Bill. The Catholic Truth Society has forwarded to the members a copy of the pamphlet *Mr S. J. Abbott and the Convent Enquiry Society*, with the comments of Judge Grantham on Mr Abbott's failure to take notice of the charges it contains—charges which Mr Abbott has up to now not attempted to meet. Nor can a balance sheet of the C.E.S. be obtained.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by the publisher for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

Ahlberg, J. A. Apostlar, profeter och lärare; pp. 184. 2 kr.

Lund.

Baruteil, P. Genesis cultus SS. Cordis Jesu; pp. 127.

Leroy, Paris.

Batiffol, P. Jésus et l'histoire; pp. 36.

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NOTICE.

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 41 Boston Road, Brentford, Middlesex. Advertisements should be addressed to CATHOLIC BOOK NOTES, c/o Art and Book Company, Cathedral Precincts, Westminster, S.W.

"English Monastic Life." *

IT is only natural that as the fictions regarding the religious life, which so many generations of Englishmen have accepted as gospel, are ceasing to be accepted by any save the most ignorant Protestant, there should grow up among us a willingness, if not an anxiety, to know how the monks really lived, and what was their influence upon the ages in which they flourished. And it is an interesting coincidence that just when a series of singularly interesting and well-informed articles on

English monasteries is being published in the "Church Times," Messrs Methuen should issue, as the first volume of the "Antiquary's Books," Abbot Gasquet's volume upon the subject. Dr Jessop has disposed of the charges in the "Black Book" dear to men of the Protestant Alliance type as "the horrible inventions of the miserable men who wrote them down"; he describes one report in particular as bearing "the stamp of malignant falsehood upon every line; it could only have been penned by a man of blasted character and of so filthy an imagination that no judge or jury would have believed him on his oath." Abbot Gasquet now comes forward to tell all who will listen what the monastic life really was, by what rules it was governed, how its daily routine went on, where it was lived, what relation it bore to the world outside.

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there is an entire absence of controversy, and the history of the dissolution is untouched, that having already received ample and impartial treatment at the hands of the same author. The book is not confined to the monks; one of the most interesting chapters is devoted to "the Nuns of Mediæval England," based largely upon the "paper-book of accounts" of Grace Dieu in Leicestershire—the only house of Augustinian nuns in England—which is now in the Public Record Office. A chapter on the various Orders existing in England in pre-reformation days is followed by what is probably the most complete list of English Religious Houses. It is needless to say that—as the list prefixed to the book shows—manuscripts as well as printed books have been liberally consulted, and the reading public is to be congratulated on having brought before them, in this convenient form, much of the knowledge which Abbot Gasquet has amassed during his years of study. Illustrations, plans and maps add to the attractiveness and usefulness of the volume, the latter quality being enhanced by an excellent index. The book is well printed and handsomely bound, and cannot fail to be well received. It should find a place in every public library.



Notes on New Books.

UNDER Croagh Patrick" * is the title given by Mrs William O'Brien to the collection of sketches of the life and surroundings of her home in county Mayo, under the shadow of the mountain she has come to love so well. They are simple, un-

affected and true, and will be read with appreciation by Irishmen and English sympathizers with Ireland's cause. Herself a stranger by birth, Mrs O'Brien has become identified with her husband and his country in thought and feeling; and her book should tend to a better understanding of the Irish race and character. It is unmistakably nationalist in tone, but that will be no drawback to folk who want to know the real state of affairs, and whose sympathies are not restricted to those whose political views are identical with their own. Especially beautiful is the chapter on "Parents and Children," with its touching evidences of the tender bond which unites them; that headed "A Country without Murderers or Thieves" will surprise some English readers, although, apart from political offences, the crimelessness of Ireland is well-known to statisticians. The very absence of style adds to the genuineness of the book, which, we fancy, must have originally appeared in serial form and at various dates—e.g. we find on reference to "last Christmas," which certainly does not mean Christmas 1903. We recommend it and the conclusions it suggests to the unprejudiced reader.

ONCE more we have the pleasure of welcoming an addition to the books in which Mrs Brightwen records her experiences and observations. *Quiet Hours with Nature* * has all the characteristics which have made her earlier volumes deservedly popular; unable to travel, she finds ample material for observation in her pets—among which a stag-beetle is to be reckoned!—and her garden, and, by her simple straightforward account of what she sees, succeeds in interesting others in the things that have proved so

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fascinating to herself. She is at her best when treating of her living pets, whose humours she portrays with a sympathy which provokes a similar feeling in the reader; but the chapters on the trees of her garden, which are admirably illustrated, are full of interest. This is an excellent book for a school prize or library, and cannot fail to be appreciated by all young folk who have a taste for natural history. It is abundantly illustrated.

THE late Holy Father, in his Encyclical Letter, *Æterni Patris* (August 4, 1879), on the study of scholastic philosophy, extolled in the highest terms the "renowned teaching of Thomas Aquinas," and expressed as his most cherished wish that the bishops "should furnish to studious youths a generous and copious supply of those crystal rills of wisdom flowing in a never-ending and fertilizing stream from the fountain-head of the Angelic Doctor." The book before us, *Jesus Christ, the Word Incarnate*,* is in harmony with this noble desire of the late pontiff. The compiler has chosen an excellent subject, and has culled his subject matter chiefly from the *Summa*, more especially, of course, from the third part. Taken as a whole the attempt is successful, and the result is a readable compendium of the not very easy scholastic treatment of a difficult subject. But the work is not without blemishes. For instance, in discussing the sanctity of our Blessed Lady (p. 219), the Immaculate Conception is taken for granted, and the reader thereby led to infer that this doctrine was distinctly taught by St Thomas, whereas in Question 27 (art. 2) St Thomas

teaches the opposite: there should at least have been a footnote explaining St Thomas's real opinion on this point. In connection with the Purification of our Blessed Lady (p. 269) occur the words: "Her virginal candour had by the conception and birth of this divine Child become a thousand times more pure and more estimable," which is doubtless true; but neither the words nor the sentiment is to be found in Question 37 of the Third Part, from which our compiler draws his letterpress. The English edition bears evident marks of being a translation, and the terms "our words first in *potency*" (p. 6), "a seed which *fecundates*" (p. 9), "an inadequate difference in the natures" (p. 10), "adoptive filiation" (p. 18), and other similar phrases, might with advantage have been simplified. All this notwithstanding, the volume is an important undertaking, and we look forward to further instalments from the Angelic Doctor, with the hope that greater care will be taken both by compiler and translator.

AMONG the poisoned weapons which unscrupulous Protestants are not ashamed to employ against the Church may be mentioned a broadsheet containing a number of cases in which priests and religious are said to have been convicted of crimes, often of a shocking nature. The subject is one which most decent folk would avoid, but the use made of this unsavoury material by Protestants, and still more by the anti-religious press in France, has rendered it necessary to take up the challenge thus offered. This has been done in a very temperately and judiciously worded little book published by the Société St-Augustin of Ghent, entitled *Le Clergé Catholique devant les Tribunaux et devant la presse*,

* Compiled by R. Freddi, S.J., translated by F. J. Sullivan, S.J. 8vo, pp. xi, 406, cloth. Price 5s. Herder, Freiburg.

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which we are glad to see is already in its second edition. The writer, whose name is not given, has no difficulty in establishing, from statistics, the high moral standard of the clergy as a body and the falseness of pretended statistics to the contrary; he proceeds to examine in detail certain *causes célèbres* in which, in spite of gross misrepresentation, the character of the supposed criminal has been triumphantly vindicated; he draws certain general conclusions, and ends with a serious indictment of the morality and loyalty of the anti-Catholic press. The accusers do not always escape scot free. Thus, the case of the Abbé Santol, in which the "Libre Parole" of Paris, commenting on the dismissal of the case, said there was "rien, absolument rien—pas une parcelle, pas un atome de preuve," was three years later revived by Charbonnel—one of the ex-priests patronized by a certain class of Protestants—in his journal, "La Raison," with the following result:

Sur les instances de ses amis, l'abbé [Santol] intenta un procès en diffamation et, le 22 Juillet, 1903, la 9^e chambre correctionnelle de Paris, statuant par défaut, a condamné le gérant du journal "La Raison" à 1,000 fr. d'amende, à 3,000 fr. de dommages—intérêts et à plusieurs insertions de la condamnation dans les journaux. De plus, l'ex-abbé Charbonnel a été déclaré civilement responsable.

We commend this and similar facts to Mr Le Lievre, who is not ashamed to distribute the broadsheet to which we have referred. The price of *Le Clergé Catholique* is not stated, but the publications of the Société St-Augustin are wont to be cheap.

Dr Robinson Souttar has given us in his book on *Alcohol: its Place and Power in Legislation*,* a volume

containing much information and consequent interest. At the same time it is a book which breaks no new ground. The greater part is devoted to a chronicle of existing legislation on the drink question, both here and abroad, which has already been set out far more fully by Messrs Rowntree and Sherwell, and in the "History of Liquor Licensing in England," by Mr and Mrs Sidney Webb, lately noticed in these pages. The original matter in the book is critical rather than suggestive, so that it can hardly be said to carry us much farther along the way that is to lead to reform. Dr Souttar is frankly suspicious of national or municipal palliatives. In particular he sees moral disaster in the future of the Public House Trust movement; but while many may be willing to share his view in this respect, it certainly is not helped by his own illustrations of Trust management so far. None the less, we welcome the book for its outspoken opinions as well as for its compiled facts. Anything in literature which seeks to draw attention to the terrible menace of alcoholism will help in its degree to advance the cause of temperance.

If thrilling situations in a novel were the only thing needful to secure its popularity, *The Cardinal's Pawn** ought to be very popular indeed; save that in this case the situations follow one another with such bewildering rapidity that they cease to thrill and become positively unreal to the extent of being grotesque. It is difficult to see how this story can hold the serious attention of anybody; it is much too absurd and full of melodrama; and everybody talks in exactly the same way, whether he, or she, be English or Italian, a page of six-

* 8vo, cloth, pp. xii, 260. Price 3s. 6d. Hodder and Stoughton.

* By K. L. Montgomery. 8vo, cloth, pp. 293. Price 6s. T. Fisher Unwin.

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teen or a cleric of sixty. The book should delight all who glory in exposing Rome; for the Cardinal is an intriguing personage who poisons a couple of enemies in the last chapter, while the glimpses we get of conventual and priestly life leave nothing to be desired from a Protestant Alliance point of view. It would take too long to catalogue the tragedies in this "horrible tale," where plague, poisons, stabbings and drownings dispose of the characters one by one, until only a few remain at the end of the story.

EVERY reader will know what to expect from a volume of essays on social subjects edited by Mr C. S. Loch, Secretary of the London Charity Organization Society.* He will find a great deal of common-sense, and a very sincere desire to help the poor in the best way, but so high a standard of moral excellence is demanded that one is tempted to ask why so much more should be expected from the poor than is ever given by the well-to-do. The volume, however, is well worth studying by every social worker. The subjects being treated by different writers vary very much in excellence; there are helpful papers on a reformed Poor Law, on Apprenticeship and on the treatment of Phthisis, while repressive views are expressed concerning relief works and labour bureaux. Perhaps the most interesting and brightly written paper is that by Miss Murray on the admirable work of a hospital almoner.

DR Shahan's interesting little book on *Saint Patrick in History* † deals, generally, with the influence

of Christianity on national character, and, specifically, with its influence, through St Patrick, on the character of the Irish. It has much sympathetic insight, and should appeal not to Irish folk only, but to all who care to consider "the perfect adjustment of the religion with the spirit and ideals of nationality." There appears to be here and there the need for a little revision, as, for instance, at the top of page 57; and the book cannot be considered cheap.

WE are sorry that *The May Book of the Breviary** arrived too late for notice in our May number. Father John Fitzpatrick has translated and arranged "from the Church's daily manual of prayer and spiritual reading, what may be called a liturgical Month of Mary"; and we welcome it as a healthy and edifying contrast to the florid, perfervid and feeble devotional essays which too often take the place of solid spiritual reading. Derived entirely from authors "whose names begin with S.," there is nothing to criticize in the little book, but everything to admire. The translator has done his work well, and has given us in this the most useful of the many little books with which his name is associated.

WE regret that we cannot extend similar praise to *Petals of the Mystical Rose*, † translated from the French of Père Marie-Augustin, O.P. Great as are the glory and the intercessory power of the great Mother of our divine Saviour, the use of exaggerated and untheological terms with reference to her cannot tend to promote true devotion and is likely to do mischief. We read with surprise

* *Methods of Social Advance*. Edited by C. S. Loch. Pp. 192. Price 3s. 6d. net. Macmillan.

† 8vo, cloth, pp. 77. Price 2s. net. Longmans.

* 12mo, cloth, pp. xiii, 141. Price 1s. net. Washbourne.

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and regret the epithets "the divine Mary," "the divine Mother," "the omnipotence of our Queen," etc.; and our surprise and regret are all the greater in finding that the book has obtained the *imprimatur*.

THE fifth volume of the cheap reissue (in shilling parts) of Messrs Cassell's *Social England* is approaching completion. The work continues to maintain a high standard of excellence; the letterpress is as interesting as ever, and the selection of illustrations leaves nothing to be desired. Part 44, the latest issue, brings the work down to the battle of Waterloo; it is noted that during the Peninsular War "not one single priest was attached to the army to minister to the spiritual wants of the Roman Catholics, who formed fully half the strength of Wellington's expedition." Things have improved since then.

Two of the publishers who are doing good work in producing our classics in attractive and cheap form have simultaneously brought out selections from the fascinating *Letters of Horace Walpole*, which are certain of a welcome from the many who find a special charm in this form of literature. Messrs Newnes' selection* is of course by far the more extensive; the editor, indeed, while considerably reducing the bulk, claims, and we think justly, to have omitted nothing of real and permanent value. They are wonderfully lively and alive, these letters of which the latest is more than a hundred years old; and an admirable index adds to the value of the book. Messrs Cassell's selection is much smaller, but very well chosen—it includes the interesting account of the Gordon Riots, and forms one

of the volumes of the very neat and cheap (6d.) "National Library." To this has lately been added Macaulay's *Lays of Ancient Rome* and a good selection of *Nathaniel Hawthorne's Tales*, with an introduction by Mr Frank Mathew; we regret to note that Scott's *Marmion* has been reissued in the series, thus giving further currency to the fiction of immured nuns for the prevalence of which it is so largely responsible.

MISS Winifred Hill has selected *Consoling Thoughts from Father Faber** for every day of the year, and has published them in a neat little volume. The selection is well-chosen, and includes extracts from the verses as well as the prose of the popular Oratorian.

THE *Poems and Verses for Children*,† by C. Clare Meyer, which have been published by St Anselm's Society, are faint echoes of Stevenson's "Child's Garden of Verse," but lack the charm which made those so delightful; while the language put into the mouths of the child-narrators sometimes lacks simplicity—e.g., a "circus-boy" would not speak of "plaudits." There is no plant called "flox"; and "phlox," which is meant, is singular, not plural. The rhymes are sometimes faulty—e.g., "to be" and "daisy," "war" and "roar," "for" and "door." There is nothing distinctively Catholic in the little book, which has a very ugly title-page.

MRS Archibald Dunn's volume, *The Land of the Rosary*,‡ consists of some chapters on the Holy Places, in particular such spots as

* 12mo, pp. viii, 123, cloth. Price 1s. 6d. Washbourne.

† 8vo, paper boards, pp. 47. Price 1s. 6d. net.

‡ 8vo, pp. viii, 209. Cloth. Illustrated. Price 3s. 6d. Burns and Oates.

* Fcap 8vo, pp. viii, 849. 3s. net cloth; 3s. 6d. lambskin.

C.T.S. List for June

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"The End justifies the Means." By the same.

Jesuit Obedience. By the Rev. S. F. Smith, S.J.

The Jesuit Libel Case: Vaughan v. "The Rock."

The Jesuit Plot for the Destruction of our Liberties.

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are associated with the Rosary Mysteries. The book is well-written, many of the descriptions being both graphic and picturesque. Its principal defect is that, in her endeavour to represent our Lord's life on earth, the author has yielded too much to the play of imagination. Thus, she seeks to re-create the domestic circle of the Holy Family, the Finding in the Temple, etc., amplifying the scriptural narrative with a mass of imaginative detail. But the book, as a whole, is superior to many works of its class, and should form an acceptable prize or gift-book. There are several half-tone illustrations, and both print and paper are good.

Wanted, a Situation,* gives its name to a little volume of short stories by Mrs Isabel Nixon Whiteley. One at least of them—"Our Lady's Roses," the tale of an insufficiently prepared convert—is excellent; the others are, we think, less likely to find favour in England than in America, for whose readers they were written; some are to children, but others would appeal only to their elders. They are well written, and give evidence of reading, but are marred here and there by misprints—e.g., "Rameo" for "Romeo."

MESSRS Newnes deserve, and will certainly receive, the thanks of the many lovers of art who have but little spare cash, for their admirable reproduction of Turner's *Liber Studiorum* in a handsome volume at the moderate cost of half-a-guinea (net). These celebrated plates, which have supplied texts for so many writers in art, are thus brought within the reach of many who could never hope to possess

the more expensive reproductions; if not quite equal in execution to these latter, the present series conveys an entirely adequate notion of the originals. There are, as is well known, seventy compositions, which thus work out at less than twopence apiece. Mr C. F. Bell contributes a short historical introduction. The volume is well bound and in every way well produced, and cannot fail to obtain a large sale.

AMONG the smaller books recently issued by Messrs Burns and Oates, two little shilling volumes may be noticed together. The first of these, Mr Edward Waterton's *Lytel Boke for ye Marye-month*,* is a new edition of a work which found much favour on its first publication some years ago. It is dedicated to the author's fellow-sodalists, and is deeply pious without being unduly florid. *The Grounds of Hope*,† by the Rev. Dr Richards, O.S.C., deals with a subject that our Catholic essayists touch on but infrequently. The book is directed to cultivate in the reader an increased love for the virtue of Hope and an extending practice of it. To this end Dr Richards treats of the gifts of divine Providence and the duty of confidence in God. It is a pleasantly-written and suggestive essay.

WE have received from the Catholic Truth Society of Ireland a number of recent penny publications. These include a little book of *Indulged Prayers to Mary Immaculate*; a *Handbook of the Forty Hours' Adoration*; a lecture by the Archbishop of Tuam on *St Patrick in the Far West*; short lives of *St Mary Magdalene* and *St Agnes*, by Father Kane, S.J.; a life of *Pius X*, by Charles Dawson; and several

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stories, viz., *The Dying Shirtmaker*, *The Infidel* and *The Miser's Death*, reprinted from Father Price's "Sick Calls." Among other recent penny publications may be mentioned a life of *Doña Luisa de Carvajal*, "a Spanish heroine in England" (C.T.S.); *Our Lady's Feasts*, No. 3, by Dom Columba Edmonds, O.S.B. (C.T.S. of Scotland); *A Method of Reciting the Rosary before the Blessed Sacrament* (Irish Rosary Office, Dublin); *Characteristics of the Anglican Crisis*, by Mgr Moyes; *Indulgences and Purgatory*, by Archbishop Kain and Dr Braun; *What Catholics do not believe*, by Archbishop Ryan—these from the International C.T.S. (New York).

THE Société de Saint-Augustin (Bruges) sends us a pretty little Rosary book, in stiff wrapper, entitled *L'Âme du Chrétien*. It contains a short introduction, chapters on meditations and other points, a brief reflection on every mystery and an illustration for each—the last from the pictures painted by M. Wybo for the Dominican church at Ostend. The price is seventy-five centimes.

DR Barry's literary biography of Cardinal Newman continues to attract favourable attention. A long and cordial appreciation from the pen of Father Herbert Lucas, S.J., appears in the "Tablet" for May 28; and Mrs Craigie contributes to the May "Bookman" an equally laudatory notice. This number contains numerous interesting illustrations and portraits, including one of the author of the biography, which the courtesy of the publishers enables us to reproduce on p. 177.

THE C.T.S. of Ireland has done what the parent Society has always been intending to do—it has brought

out a penny *Hymnbook*. We turned with interest to this newest addition to our hymn books, but our favourable anticipations were succeeded by disappointment. We welcome certain Latin hymns, with their translations, but we regret to find no attempt to provide a selection of English hymns following the sequence of the Christian year—indeed, the Church's seasons of prayer and praise are almost entirely ignored. We are sorry to see included the doggerel verses to our Lady of Lourdes, translated, we believe, from the French, and following the original in the falsely accented *Avé* and *Mariâ*:

The bell of the Angelus
Calleth to pray
In sweet tones announcing
The Sacred Ave
Ave, Ave, Ave Maria
Ave, Ave, Ave Maria.

This and other inferior compositions occupy space which would be better filled by the *Ave maris stella* and other liturgical hymns. We also find the extraordinary composition, to which we have before called attention, in which the "face" and "footsteps" of the Sacred Heart are referred to, followed by the culminating absurdity:

Sweet Heart of Jesus! bless all hearts
that love Thee,
And may *Thine own Heart* ever blessed
be.

We are informed, however, that the authorized "Manual of Prayers" contains an "Act of Adoration to the Sacred Heart" in which a like confusion occurs. Those who think that the low standard of our hymn-books would be checked were they always submitted for an *imprimatur*, will regret to see that this little book has the authority of the Archbishop of Dublin.

FR Benedict Zimmerman sends us a pamphlet, reprinted from the "Ecclesiastical Record," on *The Origin*

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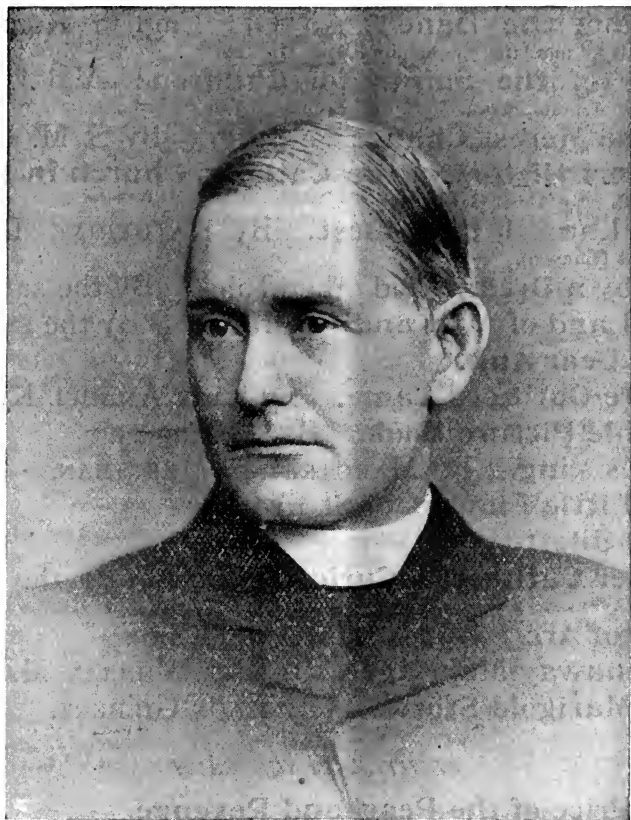
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of the *Scapular*, "from authentic sources." While admitting that "the so-called Sabbatine Bull cannot with certainty be traced further back than 1480," the author thinks that

the scapular shall be lost." He has "never heard of an instance of blind trust in the mechanical power of the scapular as though it were a talisman"; but it will be remembered



THE REV. DR BARRY

"interior evidence" is "in favour of the promise having been made by our Lady to Pope John XXII." Whether the grounds on which he bases his view warrant his conclusion we are not prepared to say; his "conviction" that our Lady said "subito," not "Sabbato," is at least ingenious. Father Zimmerman says "We take the promise in its literal sense, and maintain that no one who dies with

that when the body was found of the unhappy suicide whose forgeries were employed by the "Times" in its attack upon Parnell, a scapular was round its neck.

THE little penny C.T.S. pamphlet on *The Duties of Parents*, by the Bishop of Leeds, is compiled from two of his Lordship's pastorals. It is full of practical advice, conveyed

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in a simple and affectionate manner, and is extremely suitable for distribution by the Brothers of St Vincent de Paul and others who visit the poor in their homes.

WE regret to see that the "Pilot" has once more succumbed, and we fear its resuscitation cannot again be hoped for. Its loss will be regretted by its very numerous Catholic readers, who found in its columns much—for example, the admirable letters from France—for which they looked in vain in their own newspapers. Cannot some Catholic paper secure the continuance of these most informing and interesting communications?

The Catholic Weekly, a new half-penny venture of four pages, is probably the smallest Catholic newspaper in existence. The first number, however, has noteworthy contributors in Sir Francis Burnand, who sends some amusing verses, the Rev. W. F. Brown, V.G., Dr Sheehan, Father Bearne, S.J. and Miss Adeline Sergeant. "Hundreds of letters" welcoming the new arrival have been received by the managers, and "immense orders from the great wholesale agents in London, Dublin and Glasgow": "the Catholic public is waiting for us with open arms." The editorial notice from which we take these remarks ends with a long catalogue of what the *Weekly* "will not" do; it remains to be seen what it *will*, and for how long.

ALTHOUGH we cannot find space to notice magazines, we must say a word about the Easter number of the *Downside Review*. It is almost entirely devoted to a commemoration of St Gregory, and includes articles on the Saint's "Responsions to St Augustine" by Abbot Gasquet; on the Whitby Life, by Dom T. L. Almond; on the Saint and Ireland, by Dom Gilbert Dolan; on the Gregorian (musical) Tradition, by Dom C. W. Corney, and on St Gregory's Mass by Dom G. C. Alston—the two last are illustrated, and the former is of special interest at the present time.

This excellent magazine deserves to be more widely known: the subscription is 5s. a year, and it may be obtained from St Gregory's Abbey, Downside.

A CLERICAL correspondent expresses surprise that we did not call attention to the "ghastly series of misprints in the Latin quotations" in Cardinal Vaughan's *Young Priest*. We forwarded his criticism to the publishers, who inform us that the errors will be corrected in the next impression.



Forthcoming.

THE Art and Book Company announces the publication in a collected form of some fifteen studies, originally contributed to the "Dublin Review" by the late J. R. Gasquet, M.B. The volume is edited by Dom Norbert Birt, O.S.B.; and Bishop Hedley, in whose term of editorship the essays first appeared in the "Dublin," contributes a preface.

MESSRS Burns and Oates also announce for early publication sixpenny editions of Cardinal Wiseman's *Fabiola* and Cardinal Newman's *Callista*; and a volume of Sermons preached at St Edmund's College on various occasions, edited by the Rev. Edwin Burton, Vice-president of the College.

MESSRS Harper Brothers will publish shortly a book by Mr Michael Davitt, entitled *The Fall of Feudalism in Ireland*.

MESSRS Longmans announce a new book from the Rev. Dr Sheehan, the author of "My New Curate." It is called *Lost Angel of a Ruined Paradise*, and described as a drama of modern life.

THE "Tablet" tells us that "Messrs Burns and Oates have in the press a new book by Father Kenelm Digby Best, of the Oratory. It will be entitled: *Rosa Mystica*:"

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C.T.S. Notes

THE local arrangements for the Catholic Conference to be held at Birmingham on September 26-28 are practically completed. On Sunday, September 25, the Archbishop will preach in St Chad's Cathedral in the morning and the Rev. Dr Barry in the evening. On Monday evening the Conference will be opened by a mass meeting in the Town Hall which will be addressed by His Grace the Archbishop. The Conference meetings on Tuesday and Wednesday will be held in the Temperance Hall; among the contributors of papers will be the Rev. Dr Barry, the Rev. J. Gerard, S.J., and Prof. Windle, F.R.S. On Tuesday evening a concert of sacred music selected from the works of the great composers of the Palestrina school will be given in the same Hall by the Oratory choir under the direction of Mr Sewell. A children's meeting will be held in the Temperance Hall after the Conference on Wednesday afternoon, and in the evening of the same day the Bishop of Birmingham will hold a reception at the Grand Hotel. Excursions to Oscott, Erdington and Baddesley Clinton are arranged for Thursday the 29th. Fuller details will be announced later.

At the recent annual meeting of the Father Mathew Association in Dublin, Sir Francis Cruise referred to the *Temperance Reader* issued by the C.T.S., to which he contributed the chapters on the medical aspect of the temperance question. Sir Francis said:

I am happy to say that this work has been adopted by the National Board of

Education in Ireland. Until I studied the exhaustive exposition of the statistical side of the question, most ably done by Father Cologan, I had no adequate idea of the widespread evil influence of intemperance in the causation of crime, pauperism and poverty. I commend these chapters in this essay to all interested in the subject.

THE report of the Seamen's Club at Port Said for 1903 acknowledges the help received from the Seamen's Committee of the C.T.S., which has been the principal contributor to the upkeep of the club.

THE Manchester Branch of the C.T.S. has arranged an excursion to Rudyard, North Staffordshire, for Wednesday, June 22.

WE learn from an American paper that the example of the C.T.S. of San Francisco in appropriating our publications without leave or acknowledgement is being followed by the C.T.S. of Chicago, which is also issuing them in collected volumes.



Church Music.

THE advocates of unecclesiastical music are hardly to be congratulated on their latest advocate. This is none other than Mr Richard Bagot, who publishes in *The Nineteenth Century and After* what he terms "a Roman Catholic Protest" against the Holy Father's *motu proprio* on Church Music. Mr Bagot says nothing that has not been said a hundred times before, and we wonder his article was thought worthy of insertion. But "a Roman Catholic" who writes against his Church or its head is always sure of a welcome. We are more sorry to see that *Pastoralia* is apparently also to be reckoned among the apologists—at least, so we understand the following paragraph:

If simplicity and ecclesiastical decorum are demanded in music, are they less obligatory in ceremonial? For in all the papers which I read the celebra-

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The Soul of Jesus in His Passion. From the French of Père Monsabre. Crown 16mo. Cloth 1s.; leather. 2s. net.

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The Gospels of the Sundays and Principal Festivals, with Parallel Passages, Notes, and Moral Reflections. By Rev. C. Ryan. Two vols. Demy 8vo. 12s. 6d. net.

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History of the Colony of Sierra Leone. By Major J.J. Crooks. 5s. net.

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tion of St Gregory's Feast in the new Cathedral of Westminster was described as a "religious pageant." And, according to the same accounts, evidently "authorized," the incoming of the procession, the carrying out of the ritual, and even the *singing*, were all arranged and worked up for the purpose of dramatic effect, and with a view to producing such pleasures of sense as are arrived at in novelistic(!) and romantic descriptions.

We should have thought the functions at the Cathedral, with their absence of flower-shows and pyrotechnic displays, were at least free from the charge of pandering to the "pleasures of sense." We venture, however, respectfully to endorse the protest made in one of our papers against the "draperies, neither beautiful, good, reverent, nor required," with which the building is disfigured. The writer refers to "the atrocious red and gold material which, in addition to being cheap and nasty, is inartistic and in the worst *rococo* taste"; what would he have said had he seen the purple and yellow things in Lent?

THE "Tablet" gives a translation of an article in the "Rassegna Gregoriana" on the celebration of the feast of St Gregory at the Westminster Cathedral. The writer speaks most highly of the qualification of the choir, and says that "the executions of polyphonic music which take place every day in the Cathedral need fear no rival." He, however, criticizes unfavourably the singing of the chant, complaining of the absence of good articulation and proper pronunciation, of undue rapidity and insufficient attention to phrasing. "One might have said that the choir spoke an unknown tongue."

WE have received from Messrs J. Fischer, of New York, three out of five Masses by Dumont, arranged with organ accompaniment by Dr Tozer. These Masses, popular in France and appearing in many *paraissiens*, are written in the various tones—those before us represent the first, second and sixth, the first, known as "missa regia," being the most popular—and are both simple

and melodious. They are arranged for antiphonal singing by boys and men, or harmonized for four voices. The music is well printed; each Mass costs 60 cents.

THE "Strand Magazine" for May contains an "illustrated interview" with Dr Edward Elgar. The illustrations include various portraits, specimens of "score," and other items of interest.



Art Notes.

THE remarkable and interesting exhibition of French Primitifs now on view at the Louvre should be visited by every art-lover who finds himself in Paris or is able to go there. It comes as a surprise, even to those fairly acquainted with early religious art, that there should be a French school, having many centres of work; but this, while in many respects similar to the Flemish, had nevertheless a character of its own, which the present exhibition for the first time renders easy of appreciation. Those who are unable to visit the show, which closes on July 14, will do well to secure the handsome and cheap catalogue of the exhibits, entitled *Les Primitifs Français*, which may be obtained at any foreign bookseller's for two francs. This contains descriptions of the painters and their works, many of which are excellently reproduced, and an interesting and valuable historical introduction by Professor Lefenestre. A wonderful collection of illuminated MSS. forms part of the exhibit. Mr Roger Fry contributes to the June "Burlington" the first of a series of illustrated articles on the exhibition.

ALTHOUGH the *Burlington Magazine* does not attain the high level reached by its earlier numbers, it continues to publish much that is of interest to Catholic art lovers. The May number contains the second part of an account of the drawings of J. F. Millet in Mr J. S. Forbes's collection; the beginning of Sir E. Maunde Thompson's paper on a contemporary account of the fall of Richard II; an

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The Hidden Treasure. By St Leonard of Port Maurice. Cloth boards, 1s.; cloth flush, 6d.

article by Mr Weale on portraits by Jan van Eyck at Vienna; and the conclusion of Mr Herbert Cook's account of Zenale, an early Milanese artist, as a portrait painter. Each of these articles is admirably illustrated.

A NEW society—the Arundel Club—has been lately started for the purpose of publishing photographic reproductions of works of art in private collections and elsewhere. Members will receive a copy of all the reproductions issued during the year. The annual subscription is fixed at one guinea; the number of photographs supplied will of course depend on the number of members. The secretary is Mr Robert Ross, 10 Sheffield gardens, Kensington.



The Antidote.

UNDER the heading "Anti-Popery Lecturer convicted in Edinburgh," the "Scotsman" of June 1 gives an account of the latest fraud of the man Riordan, *alias* Ruthven. "He was charged with having falsely represented that he had been sent to solicit a subscription on behalf of the North British Protestant Association," and having thereby obtained half-a-crown. The minister by whom Ruthven claimed to have been sent stated that he gave Ruthven no authority to call on anyone and did not know of the existence of the N.B.P.A. It would be interesting to know whether such a body exists; judging from Ruthven's evidence it is an invention of his own—at any rate no one else appeared to represent it. The Sheriff found the charge proved, but did not impose any penalty.

WE regret to see that the "Daily News" continues to adopt an attitude towards Catholic matters which shows, not for the first time, that profession of liberal opinions is not synonymous with fair treatment. The virulence of its Paris correspondent has long been notorious; it has lately taken the form of referring to Cardinal Merry del Val as "The Jesuit Cardinal"—a

phrase which can have but one object. In answer to protests from Catholics the "Daily News" inserted a correction of the statement, but promptly published a letter from Mr Flower—a prominent official of the Women's Protestant Union, whose ignorance has more than once been exposed—pointing out that it really did not matter, as even if the Cardinal were not a Jesuit he was doubtless in sympathy with them! It is curious that while Protestants are never tired of charging Catholics with the suppression of what they call the second commandment, they continually ignore by their practice the precept which forbids the bearing of false witness against one's neighbour.

MR Le Lievre, who continues to forward to us specimens from his evidently extensive collection of literary garbage, has started a series of what he calls "Light-Spreading Leaflets"—the first word of the title would be more accurate if its termination were slightly altered. But he has possessed himself of the "Simple Cyclopædia for Catholics," so there is yet hope that he may reform.

Mr Le Lievre's last batch contains a letter to an Enfield paper from the notorious Porcelli, in which, having said that "papal letters deliberately include the Bible with books of degraded doctrine," he tries to establish his point by showing that Lasserre's *translation* of the Gospels was placed on the Index. He proceeds to say that "in order to parry the taunts of Bible-loving Protestants in England, Burns and Oates are allowed by Episcopal dispensation, at the request of the Catholic Truth Society, to publish copies of the Douai Testament" (!!!) This is "lie-spreading" with a vengeance.

Mr Le Lievre also sends an attack on Mr Benson's "City set on a Hill" by the notorious Mr Brinckman, who says: "The little book is published by the Roman Catholic Truth Society, and having said that, scholars will know what to expect." Will Mr Le Lievre add to his favours by forwarding a report and balance-sheet of the "Protestant Press Agency"?

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WHEN we saw an article in the "Tablet" on Douai, headed "A Change of Heresy," we at once understood what was meant. Mr Le Lievre, however, was less perceptive, and the following paragraph, contributed by him to the "Rock" (June 3) is the result:

INTERESTING.—Over four pages of the supplement to the current issue of the "Tablet" are taken up with a deeply interesting article on "Old Douai College." To those of our readers who view the papacy from the historical standpoint, our advice is: Read it. The sub-title is "A change of heresy." Heresy, in the eyes of the church, is bad enough at all times; but "a change of heresy" is enough to make even heretical popes turn in their graves.

It is unnecessary to point out that Mr Le Lievre has not himself acted on the "advice" which he gives, or he could not have written so foolish a paragraph.

MR Le Lievre is disappointed to find that, although "it is said that some 6,000 expelled monks and nuns have settled in this country," he can only obtain evidence for a sixth of that number, and appeals to Protestants to help him to swell the total. It will be remembered that Mr Walter Walsh announced that one out of every three Catholics in this country was a Jesuit; when met by Father Gerard's statement that the actual number of Jesuits, all told, was 665, he found comfort in remarking that that was a large number!

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by the publisher for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

†à Kempis, Thomas. Volumen alterum: De Imitatione Christi quæ dicitur Libri IV cum ceteris autographi Bruxellensis Tractatibus. Adjectis epilegomenis adnotatione critica indicibus tabulis photographice; pp. xvi, 516, 12mo. 4s. 4d. Volumen tertium: Meditatio de Incarnatione Christi, etc.; pp. 439, 12mo. 3s. 7d.

Baserga, E. Il libero arbitrio e la scuola positiva italiana; pp. 115. 1.50 l.

Ferrari, Castelnuovo.

†Belloc, Hilaire. Avril: being Essays on the Poetry of the French Renaissance. Frontispiece; pp. xv, 238, small 4to, cloth. 5s. net. Duckworth.

†Benozzo Gozzoli. Illustrated. "Art Library" series; pp. 86, small 4to, boards. 3s. 6d. net. Newnes.

Brémond, H. Le Bienheureux Thomas More; pp. 199. 2 fr. Lecoffre, Paris.

*Brightwen, Mrs. Quiet Hours with Nature. Illustrated. "Nature Library" series; pp. 271, 8vo, cloth. 5s. Unwin.

†Bryden, H. A. A History of South Africa, from the First Settlement by the Dutch, 1652, to 1903; pp. viii, 363, 8vo, cloth. 6s. Sands & Co.

Calmes, T. L'Évangile selon S. Jean; pp. 485. Lecoffre, Paris.

†Camm, Dom Bede, O.S.B. (edited by). Lives of the English Martyrs:

1. Martyrs under Henry VIII (1535-1545); pp. lxvi, 458, 8vo, cloth. 7s. 6d. net. Burns and Oates.

Caraccio, M. Erode I re degli ebrei; pp. 153. 2.50 l. Draghi, Padua.

Chargeboeuf, E. Le Bible Méditée d'après les Saints Pères; pp. 576, 12mo. Société St-Augustin.

Chaucer, G. Poetical Works. Fourth Text of Professor Skeat. Vol. 2. "World's Classics" series; pp. 402, 12mo. 1s. net; leather, 2s. net. Richards.

Clifford, Rev. C. The Burden of the Time: Essays in Suggestion; pp. xlii, 389, crown 8vo, cloth. 7s. net. Cathedral Library Association, New York.

†Cox, Rev. C., O.M.I. Retreat Conferences for Convents. Third Series; pp. 346, 8vo, cloth. 5s. Washbourne.

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No. 85.

JULY 11, 1904.

Vol. VIII.

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If the next issue should not appear about August 10, it will be delayed until September 1.

The English Martyrs

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lives in the cause of the unity of the Church and of the Papal supremacy. Catholics hardly realize, perhaps, how much they owe to the labours of FF. Stanton, Knox and Keogh, of the London Oratory, and Father John Morris of the Society of Jesus; this volume does something to bring to mind the extent of that indebtedness. The book is so good, however, that it ought to have been better, and we shall best consult the true interests of the Catholic public by pointing out wherein it falls short of the perfection to be desired.

The articles that have most appealed to us have been those on the Carthusians, B. Margaret Pole and Sir Thomas More. The editor has done a good piece of work in the charming picture he has given us of Sir Thomas More's home life, mainly gathered from his own writings and Cresacre More's "Life." But why did he not exercise the same restraint when dealing with the three Benedictine Abbots? Had he therein followed his main authority, Abbot Gasquet, more closely, we should have been spared a merciless resort to the

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methods of the "purple patch," journalese English, a false enthusiasm and constant admonitions to be stirred and to be touched, to think, and so on. There is indeed throughout the volume a wearisome and irritating reiteration of stock phrases reminiscent of the local reporter, e.g., "wondrous," "heathenness," "long-drawn cloisters," "limning of some MS.," "chrisombabe," "the end was indeed near," "the end was not yet," "some of the unco' guid," and the like. Some of the notes, too, supplied by the editor are unilluminative and might well have been omitted; "no doubt he would have said," etc., is to say the least unhistorical, and looks like mere padding.

More discretion was needed in the use of the material at the editor's disposal. It may seem presumptuous to criticize any work of the late Father John Morris, S.J.; but surely Father Camm could not have been well advised to reproduce his article on Blessed Adrian Fortescue in the detail here devoted to it. Ten pages would have told us all that was necessary about this martyr, and indeed all that we can know about him; but it has been spun out to fifty pages by the inclusion of copious irrelevant extracts from his household account-books. They are interesting, we admit, and would have been welcome in an antiquarian magazine. Father Morris's literary perception would never have left the article thus overweighted, when considering the surroundings in which it was to see the light. Here, as it stands, such details are out of place, out of proportion, and tend to throw the entire work out of perspective.

It strikes us as ridiculous to speak of the incident related of Sir Thomas More's infancy as "characteristic." Is it accurate to refer to the original indictment of Cardinal Fisher as

"lately brought to light," seeing it was published over sixty years ago; or to the ninth report of the Deputy Keeper (1847) as "recent"? Certain phrases also offend, as "to utterly rue," or "to dispense an impediment." It is a mistake to state, as is done twice, that mitred abbots sat for the last time in the Parliament of 1539, seeing that Abbot Feckenham sat and voted in Mary's reign, and also in Elizabeth's first Parliament. A grave oversight has omitted from the list of authorities consulted Challoner's "Missionary Priests" and Abbot Gasquet's works, though the latter are constantly quoted throughout the volume. Notwithstanding these and other blemishes which might be pointed out, the book, as we said at the beginning, is a valuable contribution to our knowledge of the English Martyrs; and doubtless the details open to criticism will be removed in the editions which are certain to succeed the present issue.



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shall his facts more closely and with greater consequent interest. In addition he has given us a couple of special chapters on the Plantin Museum and the Bollandists, both of them summarizing very well the facts of a large subject. The book has much information and deserves a good sale; and the printing, despite a few misprints, is creditable to the Belgian firm by whom it was undertaken. There is a good index.

SOME time back we had the pleasure of recommending Mr Montgomery Carmichael's very pretty translation of the *Sacrum commercium*; Messrs Dent have now made this interesting and important document accessible to a larger public by including it among their "Temple Classics." The volume is very complete, including as it does both the Latin text and an English translation by Canon Rawnsley, who has added an essay on "The Lady Poverty, and how St Francis came to love her"; with an introduction in French, by M. Paul Sabatier, followed by a translation. We do not gather that Canon Rawnsley has made the collations with other editions and consequent alterations which render Mr Carmichael's work valuable to scholars; the Codex Casanatensis is simply translated, the translation being, so far as we have tested it, somewhat more literal than in Mr Carmichael's version. Many who cannot afford five shillings for that will gladly give eighteen pence for Messrs Dent's publication.

A KNOWLEDGE of the history and meaning of the words we use in ordinary speech would mean an information almost encyclopædic, and far beyond that which most of us can ever hope to attain. But the folk who have co-operated in the

production of the great Dictionary of the Philological Society must have come near to such knowledge, and one of them, Mr Henry Bradley, has presented much of his information in an illuminative and interesting manner in his book on *The Making of English*.* Its object, he tells us, is "to give some idea of the causes by which the more remarkable changes in the language are brought about, and to estimate the effect which these changes have had on its fitness as an instrument for the expression of thought." A chapter on English grammar is succeeded by others on "What English owes to foreign tongues," "Word-making in English," "Changes of Meaning" and "Some Makers of English"—the two last are full of instances, in many cases amusing and always interesting, of the way in which words, by misunderstanding or in various other ways, have become invested with meanings very different from those originally attached to them. Mr Bradley's book may be described as a modern analogue of Trench's "Study of Words"; those who possess the earlier volume will find this an admirable extension of the subject, while all will find *The Making of English* both stimulating and suggestive. There is a good index.

"THE most ancient special devotion of Christians is doubtless that of the Sacred Heart of Jesus." This is the opening sentence of the prologue to F. Arnoudt's *Imitation of the Sacred Heart of Jesus*†—which may also be called an imitation of the "Imitation"—and the author proceeds to develop his thesis in a way which, we confess, seems to us strained and far-fetched.

* 8vo, cloth, pp. viii, 245. Price 4s. 6d. Macmillan.

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The book itself, however, is solid and edifying, though we greatly prefer its prototype; and the fact that this is a new edition shows that it has been favourably received. It is well printed and neatly bound, but the frontispiece is weakly sentimental.

THE volume on *Sicily*,* recently added by Messrs Methuen to their "Little Guides," is one of the most attractive of the series. Mr Hamilton Jackson, who is his own illustrator, gives a very interesting and readable account of this fascinating island. A general historical sketch precedes more special accounts of the principal towns, and is followed by chapters on the popular festivals and the Mafia—the former is especially well done, and is all the more pleasant because the author is content to give an account of what takes place, without moralizings or reflections. We think Mr Jackson's little volume will take rank as the most popular, as it is certainly the prettiest and most portable, of the guides to Sicily. The numerous illustrations add greatly to its attractiveness.

THE very useful and excellent series of monographs which forms Messrs Newnes' "Art Library" has received an important addition in the volume devoted to *Gozzoli*. Of the sixty plates, sixteen, as well as the photogravure frontispiece, are devoted to the wonderful mural decorations of the Riccardi chapel at Florence; eleven are from the frescoes illustrating the life of St Francis, painted in the Franciscan convent at Montefalco; the same number, depicting incidents from the life of St Augustine, are from the church dedicated to him at San Gimignano; the remainder, from

various galleries and churches, are equally well selected, and the whole are admirably reproduced. Mr Hugh Stokes contributes a brief but interesting sketch of the artist, which is followed by a list of his principal works. The size of these monographs—small quarto—adds effectiveness to the reproductions. We note that p. 32 is insufficiently lettered; one half of the picture represents the confirming of the Franciscan Rule by the Pope, which is not mentioned in the legend. The volume is cheap at 3s. 6d. net.

SPITE of the strutting of French critics, the exhibition of "Primitifs" has served but to emphasize the fact that it was not in painting that the early Renaissance in France found its most characteristic expression. The Maître de Moulin, Fouquet, and Froment adhered so closely to the Flemish convention that only by an arbitrary geographical classification can they be accounted a "school." With poetry it is quite otherwise, for at the same period it is as essentially French as the painting of three centuries later. Englishmen have yet to learn that love of form is even more closely characteristic of the French than flippancy, and Mr Belloc, in his delightful book *Avril*—"Essays on the Poetry of the French Renaissance"—*—has wisely lost no opportunity of promoting a better understanding between the readers of two countries whose inveterate misunderstanding the writers of both have only too long fostered. Nor does he adopt the obvious method of imagining differences. While luring Englishmen to the study of Ronsard, du Bellay, Marot and others, he tells us plainly that we of all people criticize most in letters by the

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standard of our immediate emotions, least by what was once called "reason." Of a book the subject of which is so full of charm, it is delightful to be able to say that the manner is equally enchanting. Mr Belloc would surely not disclaim his debt to Pater, and occasionally he is tantalizingly obscure; but he handles language as delicately as though it were a stringed instrument, and lingers upon sound as only those do who practise the magic of words.

FATHER COX continues his *Retreat Conferences for Convents*,* the volume before us being the third series. Each retreat comprises seven days, together with a consideration for the opening and for the close. Comparing the present volume with the first series, we find that some of the subjects are treated in both; in each case, however, the subject receives a different treatment and is approached from a different point of view. The considerations are simple and solid, and no doubt will be found useful for spiritual reading and for meditation in religious communities. The book is neatly got up.

FATHER HEUSER'S book of directions on the Sacraments and the services for the dead† might be described as short cuts to the ritual on these subjects. The directions are given mostly in the way of questions and answers; all of them are very short, orderly in arrangement, and in clear type. The subjects are easily found, easily read, and probably easily remembered; and the book is useful, portable, neatly bound, and—like most American publications—not very cheap.

* 8vo, pp. 346, cloth. Price 5s. Washbourne.

† *The Parish Priest on Duty*. 8vo, pp. 143, cloth. 2s. 6d. Benziger Bros.

THE name of Père Eymard is well known in France as the founder of the Society of the Most Holy Sacrament. A collection of some of the spiritual notes left by this devoted priest has been published in the form of visits to the Blessed Sacrament.* The Bishop of Tarbes says of the little volume "Tout y respire la piété la plus douce, la plus vraie, la plus édifiante." We may add that the book is well printed and cheap; the fact that it is in its tenth edition shows that it has been well received.

The Three Holy Kings † may in the original merit the translator's epithet, "a noble drama"; but we cannot extend that praise to the English version. The metres employed are very various, and there are suggestions throughout of the libretto of a comic opera. We fear the gravity of an audience would be severely taxed by such passages as

Jehova's finger chiseled,
The Law on the olden stone,
Which He from Sinai's height in Araby's
bleak desert to Israel gave,
While the thunderbolts sizzled:

or

The princes of darkness a-weltering
there with gloomiest terror surrounded
And conscience's prod.

THE publications of the Royal Historical Society being issued only to subscribers might dispense us from noticing any of their volumes; but we must put on record the appearance of the first volume of *Collectanea Anglo-Premonstratensia*—a body of documents which throws much light on an Order which held thirty houses in England before the

* *La Divine Eucharistie*. 18mo, pp. xiv, 309, wrapper. Price 2 fr. Soc. S.-Augustin, Bruges.

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Reformation. The editorship of such papers too often leaves much to be desired; but on this occasion it has fallen into the competent hands of Abbot Gasquet, and in consequence the English Premonstratensians have had justice done them.

WE have received for notice a manual entitled, *The Self-Teacher of Music and Singing*,* by the Rev. Patrick O'Keeffe, P.P. It is a concise and clear statement of practically all the topics included under the terms music and singing, and will be found useful as a book of reference. If it has a fault, it is of the *qui trop embrasse* order. In labouring to be brief, the author sometimes becomes obscure, as for instance when he devotes only twenty lines to Gregorian chant. The best thing in the book is a letter from Cardinal Manning, in acknowledging a volume of "Sermons at Mass," by the same author. "I am wickedly in the habit of saying," wrote the Cardinal, "that the three maladies of the present day which hinder piety are fanciful books of devotion, theatrical music in church, and pulpit oratory."



More Irish Books.

WE find among the books on our table no fewer than five devoted to Irish matters, which may well be grouped together under one head. Mrs Stephen Gwynn's *Stories from Irish History*,† "told for children," is in every way an admirable book. Well written, well printed, well bound, and cheap, it should find a place in the library of every school attended by Irish children, and should form a prominent item in prize distributions. Beginning with "Ireland in Olden Times" and ending with "O'Connell and the Famine Time," it avoids both modern politics and ancient folk-lore—not de-

spising either, for the readers are told that they must know about both later on, but regarding them as apart from the purpose of the book. The conduct of England towards Ireland, as Cardinal Newman has told us in a too little-known passage, is "not pleasant to any one to think about"; but Mrs Gwynn, though neither disguising nor minimizing facts, writes throughout in a temperate style, conscious that her case is so strong that no violent advocacy is needed. We do not care much for the illustrations, but children may like them, and they do not detract from the excellence of the book.

A great contrast to the foregoing are the "Seven Lectures on Facts of Irish History delivered to Girls by M. L. Dawson" and published under the title *Where the Shamrock Grows*.* They are written in the interest of the Disestablishment, and distribute blame equally to "the Roman Catholic," whose "religion makes him intolerant," whose Church has "gone blind," and to whom "we may even spare a little pity" (p. 51), and to the Cromwellians who "were worse than the Roman Catholics in bigotry, and showed no mercy" (p. 69). Even "Queen Elizabeth, great and good as she was," had "her little failings" (p. 40); the only really satisfactory person was William III, and even he "was not a god, not even a perfect man, as some people have thought" (p. 89). It would be difficult in the space at our disposal to give an adequate idea of the inanity of this little book; anything less illuminative it would be difficult to conceive. The very questionable "facts" are embedded in a network of obvious reflections; the seventh lecture is on "The Story and Sequence of Evensong," the connection of which with "Irish History" is not obvious.

The advertisements of *Father Clancy*† were so promising that, although the author's name, A. Fremdling, had no Irish sound, we opened it with pleasing anticipations. But

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when, on the very first page, we met with clergy "in their officiating dress as if they had just emerged from the confessional," our suspicions were aroused; they were strengthened as we went on, and when (p. 90) we found the priest carrying the "chalice" in a procession of the Blessed Sacrament, and "the people standing up in awe and adoration" while the incense "was sending up clouds of weird aroma," we had no doubt that the author was a Protestant, and were not surprised to find a girl wearing "a scapular with the blessed Eucharist in it" (p. 162). The book is a gross insult to the Irish clergy; Father Clancy, indeed, is only imbecile, but the proceedings of Father O'Keefe and Father Griffin (chap. vii) are little short of disgusting, and their manifest improbability—impossibility, rather—will unfortunately not be apparent to the average Protestant reader, whose ignorance both of Ireland and its creed renders him credulous of such outrageous narrations.

The Crime of the Century,* according to Mr Dick Donovan, is "the Life Story of Richard Pigott," the employment of whose forgeries by the "Times" is omitted from the account of itself which that journal—fallen from its high state into depths of sensational advertisement—has lately been circulating. It appears that the author, at the time of the Parnell Commission, wrote some articles in a newspaper; and from these—written in the worst style of journalese—this work is compiled. Even had it been well done, it would not have been worth doing; but it is about as bad as it can be. There are pages of "imaginary conversations"—very different from Landor's; "reflections" of the most obvious kind—the very first sentence is "Human nature is an unsolvable problem, and will be so until time is no more"—ramp through the book; the man does not even know the names of those about whom he writes—Luby is always printed "Ruby"; and—most astonishing of all—the dramatic *dénouement* of the Commission is not

even mentioned! A more thoroughly worthless volume it would be difficult to find.

Mr F. Hugh O'Donnell has so long been running amok at his fellow-countrymen, whether politicians or Jesuits, that his denunciation of the *Stage Irishman of the Pseudo-Celtic Drama** somewhat fails of its effect. Mr W. B. Yeats is the chief object of his animadversions, and we are not concerned to deny that there is much in his criticism with which every Catholic must be in accord. We have always regretted the attention which the bogus folk-tale, "The Countess Cathleen," has received, not only from Mr Yeats; and we agree in principle with much that Mr O'Donnell says concerning it. But he defeats his object by his exaggerated language, by the interpolation of "(!!)" or even "(!!!!!)," and perhaps most of all by his own attacks, in other of his writings, upon things which Irish Catholics hold dear.



A Liturgical Compendium



WE have received from Messrs Benziger Brothers, of New York, the sixth edition of Wapelhorst's *Compendium Sacrae Liturgiae*.† The work has been revised since the death of the author by a member of the same Order, the Friars Minor, who dates his preface in April, 1904. All the decrees of the S.C.R. quoted in the book are given according to the numbering of the new and authorized collection issued in 1900. Among them is one of so recent a date as January 8, 1904, dealing with the *motu proprio* of Pius X on church music.

One of the special features in the book is the endeavour to take away the mechanical aspect of ceremonies by bringing forward

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their historical and mystical explanation, as urged by the Plenary Council of Baltimore. The author is sometimes too lenient (as on p. 174) to abuses and corrupt customs, and fails to apply the principles and rules which he himself quotes on p. 7; the Fathers of the Second Provincial Council of Cincinnati say: "Coming, as our clergy and people do, from various countries of Europe, it is of great importance to secure uniformity in the celebration of the Holy Mysteries, the administration of the Sacraments and Benediction. We trust that our clergy will religiously observe these instructions and not suffer local and unauthorized usages to supersede the approved rites of the universal Church." To the clergy this book ought to be of the highest utility; it is full of research, and for the most part extremely accurate. With regard, however, to the singing of the Litanies in procession on Holy Saturday, we notice on p. 334 that the author, through too great a reliance upon Martinucci, has fallen into a common error, and hesitates to say plainly that they are to be sung in procession except when the bishop celebrates or assists or when there is no font. The Ceremonial (II, xxviii, 12) is quite plain that the rubrics of the Missal are to be observed in all points except when the bishop is present, and the words of the Missal are that "the Litanies are to be chanted by two Cantors while the priest and his ministers are returning to the altar." And such is the Roman custom.

There is an appendix of some sixty pages dealing with the ecclesiastical law peculiar to the United States of North America, which will be read with interest by English Catholics. It is interesting and encouraging to note the great growth of the Catholic Church in the United States as

shown by a comparison of the First Plenary Council of Baltimore in 1852, attended by thirty-two bishops, with the Second in 1866, attended by forty-two prelates, and the Third in 1884, attended by eighty-two.



Forthcoming.

C.T.S. PUBLICATIONS.

THE C.T.S. has several publications of special interest in hand, most of which will be issued almost immediately. The first is a reprint of Cardinal Newman's famous *Lectures on the Present Position of Catholics in England*. It will be remembered that eight of these were issued in pamphlet form, with the Cardinal's special approval and indeed at his suggestion, early in the Society's history; it is now proposed to add the ninth and the preface, thus completing the work, which is now out of copyright. We are glad to say that Dr Barry, whose recent study of Newman continues to attract attention, will contribute an introduction. The volume will be issued at as cheap a rate as possible—probably at 1s. in paper and 2s. in cloth.

Another important issue will be a translation by the Rev. E. Myers, B.A., of St Edmund's College, of Père Lagrange's *La Methode Historique apropos de l'Ancien Testament*, with preface by the Very Rev. Prior McNabb, O.P. The Archbishop of Westminster has expressed his approval of the undertaking and suggested that the work should be published by the Society.

A second series of *A Hundred Readings*, "intended chiefly for the sick," is passing through the press, and will doubtless be welcomed by those who have found edification in the former series. The readings in the new volume are somewhat longer than in the first series. The Archbishop of Westminster will contribute a preface. A second series of *Night Thoughts for the Sick and Desolate*, by the same author, is also in the press.

A penny edition of Father Delany's "plea for fair play" in con-

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nection with *Irish University Education* will be issued at the end of July. We noticed this telling pamphlet on page 99 of our issue for April, and do not doubt that in this cheap form it will find a largely extended circle of readers.

Other penny publications in hand are a little book on *The Immaculate Conception*, giving the recent Encyclical of Pius X and an instruction on the dogma and its definition: two numbers of *Thoughts in Prose and Verse*, edited by Miss Emily Hickey; *The Bula de la Cruzada*, by Father Sydney Smith, S.J., and *A Tale of Mexican Horrors* by Father Thurston, S.J., reprinted from the "Month"; lives of *Lady Nithsdale* by Mrs Howard and *Lacordaire*, by Prior McNabb, O.P.

THE "Tablet" announces an English version by Father Joseph Rickaby of the *Summa contra Gentes*. "While much in the work of Sir [sic] Thomas is naturally obsolete, and may well be omitted by a judicious interpreter, there is much that may happily have a healthy influence on modern English philosophy."

A NEW edition of *King's Classical and Foreign Quotations*, "entirely re-written and completely up-to-date," will be published shortly by Messrs Whitaker and Sons.

MESSRS Methuen will publish immediately *Remains of the Pre-historic Age in England*, by Prof. Windle, F.R.S.

WE are glad to learn that Mr Daniel O'Connor is preparing a new and complete edition of the English works of Sir Thomas More. It will be published by the De La More Press, which is a guarantee that it will be produced in a manner worthy of its contents. The first volume will appear early next year.

THE first number of "The Celtic Review," a new magazine for the promotion of Celtic studies which will be issued shortly by Mr Norman Macleod, of Edinburgh.

A NEW work on Dante is announced for immediate publication by Mr Elliot Stock, entitled *The Epic of the Middle Ages*. It professes to give a simple account of the *Divina Commedia* for those who are not familiar with Dante's great work.

C.T.S. Notes

AN APPEAL.

THE Appeal with which the Report for 1903 concludes has not met with the response which was hoped for, and it seems desirable to call special attention to it. To avoid misapprehension, it may be well to say that the present Secretaries have no intention of abandoning their post so long as the Members wish them to retain it; but the time cannot be very distant when their places will be filled by others. Considerable trouble would be saved if Members would pay their subscriptions regularly and promptly; much time that might be better employed is spent in endeavouring, not always successfully, to obtain arrears of subscriptions.

The Appeal runs as follows:

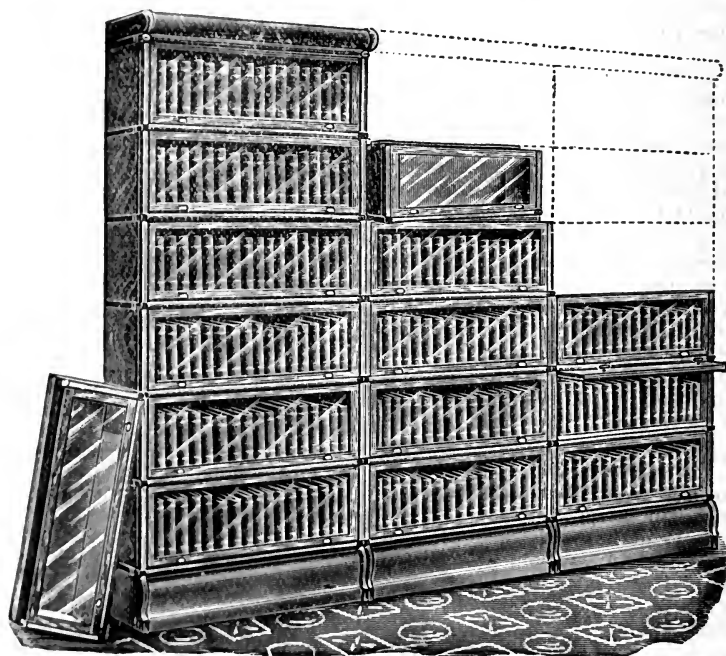
The Committee would appeal for increased financial support, in order that the work of the Society may develop more rapidly than is possible under present circumstances. Having the support and approval of the Holy Father and of the Hierarchy of England, we appeal with confidence for an increased membership and generous donations. We would gladly emulate the various Protestant societies in making liberal grants of our publications in places where their distribution would be useful, but we are unable to do this until our special fund for that purpose is considerably augmented. It has always been a matter of legitimate pride that the work has been carried on by voluntary labour to an extent unusual, if not unprecedented, in similar societies; but it cannot be expected that this will always continue. The present Secretaries, for example, have worked without fee or reward for more than twenty years, but it is hardly reasonable to expect that those who come after them will be able, even if they are willing, to give gratuitous services; and it is certain that if they were paid at the usual rate of such work, the funds available for printing and publication would be very seriously diminished. We would therefore appeal for such material help as may place the Society upon a foundation which is not only temporarily but permanently sound, so that it may continue in the future the work which it has done in the past.

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IT may be well to point out that letters intended for the Lay Secretary and MSS. offered for publication should always be addressed to 41 Boston Road, Brentford. Orders and payments may be made to the Manager, 69 Southwark Bridge Road, S.E.; but the sending to that address of letters or MSS. cannot fail to cause delay. Also it may be pointed out that Brentford and Brentwood are different places, though many seem to think them identical: the former is in Middlesex, the latter in Essex, and it is as well to add the county to the address.

AT the recent meeting of the Catholic Reading Guild the Archbishop of Westminster suggested that the Guild could become the means of distributing C.T.S. publications. The Bishop of Salford also referred to the large number of publications issued by the C.T.S., and urged their distribution.

THE Catholic Association hopes to co-operate with the C.T.S. on this occasion, and is arranging an excursion to Birmingham at this time, the ticket to include railway fare, hotel accommodation, and admission to the Conference at the forthcoming Conference. Full particulars of the Conference arrangements will be given next month.

THE Annual Report of the Catholic Association is an exceedingly modest document, but its record of work is highly creditable to its officers and committee. We are sorry to see that the Choirs' Festival again resulted in pecuniary loss; it seems questionable whether the Association will be in a position to organize a similar festival in the future without some absolute guarantee as to expenses from lovers of Catholic music.

Church Music.

A PROPOSED PETITION.



YOUR attention has been called by several readers to the communications in which a Mr Joseph Short has announced his intention of petitioning the Holy See to modify the recent *Motu Proprio* on Church music, and, to quote his own words, "for the retention of females in choirs." We did not think Mr Short was to be taken seriously, and we are still of that opinion, nor can we imagine that he will secure the support of any musician of note. We have lately had the opportunity of examining two of Mr Short's compositions, and can readily comprehend his anxiety; for assuredly they would not be tolerated in any church where the standard of the *Motu Proprio* was enforced—indeed, we understand they have been already rejected by the Salford commission.

His two masses, "St Joseph" and "St George," are theatrical in style, the accompaniment being often florid and always uneclesiastical. Both, of course, err by repeating the intonation of the *Gloria* and *Credo*, and there are numerous repetitions; e.g., the "cum Sancto Spiritu" in the latter Mass occupies 85 bars, the phrase quoted being repeated 18 times (sometimes wholly, sometimes in part), interspersed with 63 amens, many of them very long ones. The *Agnus Dei* of the same Mass is a soprano solo of operatic and sentimental character; the *dona nobis* (which of course is taken *forte* and *allegro*) is an imitation fugue of extraordinary character, in the change of which *solis* and *tutti* are alternated for brief passages, the whole ending with "pacem" thrice repeated—twice *ff* with a top A, the third time *p* and *adagio*—anything less suggestive of "peace" can hardly be imagined. In the "St Joseph" Mass, rests are interpolated between the syllables of *sepultus*—"se-pul-tus, se-pul-tus"; in both the "lei" in "eleison" is treated as one syllable. In short—we mean no pun—every fault is to be found which is to be found in the Haydn-Mozart school

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of composition ; but the charm which to some atones for these faults is absent.

In one particular we think Mr Short is entitled to sympathy. His letters do not suggest that modesty is his besetting virtue, but the commendations addressed to him by, and by command of, Cardinal Bartolini—addressed, too, “To the Most Illustrious Professor Short”—certainly justify his belief in himself. Unfortunately, we have just been told on authority which no one will gainsay—that of the “Catholic Weekly,” which has come to set us all an example—that clerical compliments are not to be taken as genuine. When a priest writes: “If there is a consecrated church at X., it is to Y.Z., after God, that the greatest praise belongs”; we are told, on the authority of the same priest, that a similar tribute was paid to A.B. and C.D., and that “it conveyed nothing but a French compliment . . .” Similarly, no doubt, Cardinal Bartolini thought he was sending “nothing but an Italian compliment” to “the Most Illustrious Professor.” But after all “English is what we speak”; and it may be suggested that it is perhaps a little dangerous to employ the vulgar tongue in so Pickwickian a sense; but we presume that Cardinal Bartolini wrote in Italian, though Mr Short does not say his version is a translation. Any way, we do not think that the S.C.R. will officially commend his compositions or modify the *Motu Proprio* in their behalf.

M. CAMILLE Saint-Saëns, the famous Paris composer and conductor, and some time organist of the Madeleine, recently contributed to the “Figaro” a long letter on the Pope’s *Motu Proprio*. M. Saint-Saëns, as was to be expected, approaches the subject exclusively from the musician’s point of view, and we cannot accept unreservedly some of the views which he expresses; but the following, we think, are excellent:

“Do you know what I would do if I had the power and the authority? In the first place, I would insist on the study in the seminaries, not only of music, but of art in all its branches. . . . Then I

would proscribe pitilessly all music, even of the great masters, which was not written for sacred words, but to which these words have been more or less satisfactorily adapted. Such pieces are artistic misdeeds which nothing can justify. I would ban also motets written by composers ignorant of Latin, as for example, the *O salutaris* in which are repeated the words, *da robur, fer—da robur, fer*, which, as they stand, are simply meaningless; and those in the vulgar style, like the motets of the Rev. Père Lambilotte, who was doubtless a holy man, but whose wretched music (*piètre musique*) resounds strangely through the sacred edifice.

As regards these views, there will be little if any difference of opinion; but M. Saint-Saëns himself expects that his concluding proscription will hardly meet with general acceptance:

I shall astonish many people (he says) when I say that I would banish from the Catholic Church almost all the compositions of Sebastian Bach. His marvellous Choral-Preludes are essentially Protestant, and with few exceptions his Preludes, Fugues, Fantasias and Toccatas are compositions in which virtuosity holds a chief place; it is concert music, not church music.

In conclusion, the writer sums up:

If we are to be reduced in our churches to plain-chant and Palestrina, it won’t be very amusing; but, after all, one does not go to church to be amused; and that state of things would be a hundred times better than the musical platitudes with which we are daily entertained, to the loss of art and to the profit of no one.

NO. 9 of the cheap and excellent transcriptions from Palestrina which Miss Gregory is undertaking for Mr Henry Frowde is the six-voice motet, *Viri Galilæi*, the English version of which is compelled by the exigencies of the music to begin “Men of Galilæa.” The accompaniment (“for practice only”) is a useful adjunct to this series. The price of the present number is 1s. net.

WE can hardly undertake to supply the deficiencies of our newspaper offices, but the correspondent who wrote to the “Tablet” office as to the article from the “Rassegna Gregoriana” from which we quoted on p. 183, and was there informed that

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it could not be traced, will find it on p. 851 of the issue of that paper for May 28.

WE have received, too late for notice this month, the regulations with regard to Church Music issued by the Archbishop of Dublin.



The Antidote.

IN our issue for December last we briefly noticed a preposterous little book by Allan Upward entitled *High Treason*. Absurd as they are, its fictions have been swallowed with avidity by Protestant *gobemouches*; Mr Walter Walsh, for example, sees in it a further evidence of Jesuit machinations. At the annual meeting of the Women's Protestant Union, the Secretary, Mr G. W. L. Barraclough, announced, according to the "Daily News," "that the King had read the book, and had practically admitted its truth so far as it concerned himself." This seemed on the face of it so impossible that the Lay Secretary wrote to Lord Knollys inquiring as to the truth of the report, and received by return of post the following letter:

Buckingham Palace, June 11, 1904.

Sir,—In reply to your letter of yesterday's date, I beg to inform you that the King has never even heard of the book to which you allude. Mr Barraclough obviously, therefore, made an incorrect statement.—I am, sir, your obedient servant,

J. Britten, Esq.

KNOLLYS.

THOSE who are annoyed by assertions by S. J. Abbott should possess themselves of the new edition of the C.T.S. penny pamphlet devoted to him and his Convent Enquiry Society, containing a preface by Father Gerard. This is mainly devoted to Abbott and to the value of his statements, and, taken with the body of the pamphlet, forms about as crushing an exposure of Abbott and his Society—which is admitted to the Imperial Protestant Federation—as any one could desire. Father Gerard says:

One of the characteristics of the Society appears to be that it sternly

denies itself the luxury of a balance-sheet: certainly all efforts to obtain what would be so interesting a document have proved wholly fruitless. Nor has it been more practicable to ascertain who are the officers in whose hands are the operations of the Society and the administration of its funds. So far as appears, its executive staff consists of its secretary, Mr S. J. Abbott, who is the literary staff as well, and supplies from his own pen the various books and pamphlets the disreputable character of which it is our object to exhibit.

"THE Imperial Protestant Federation spends both the day and the night with its eyes wide open, and a long-range Protestant gun ready for use." Thus its advertisement. We should have thought, judging from the capacity of its swallow, that it was the *mouth*, rather than the *eye* of the I.P.F. that was "wide open," and that the *long bow* rather than the long-range gun was the favourite Protestant weapon.

ARCHDEACON Sinclair seems to have been speaking plainly to the churchwardens of the City. On June 9, according to the newspaper reports, he said that it was our divisions which some years ago had prevented some Japanese from recommending the adoption of Christianity to their countrymen; that London was practically a Pagan city, with churches glimmering here and there like fairy lamps on the darkness of an illuminated lawn; and that the differences between Anglo-Saxon Christianity and the Church of England after the sixteenth century were obvious and undeniable.

A REVIEW in the "Daily News" (June 16) of Auguste Sabatier's "Religion of Authority" contains an extract in which the author pays a high tribute to "the essential spirit and life that permeates the Roman Catholic Church." He finds in it a profound and noble religion, a vital sap of Christian life, a fountain of mystic uplift and heroic devotion never to be forgotten by those souls which have been renewed and invigorated by it.

The reviewer continues:

He gives as careful an examination to the Protestant dogma of the authority

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 No. 4. *Ave Verum; Adoro te; Improperium Expectavit.*

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of the Bible, condemns the superstition which attaches an undue reverence to its letter while missing its inner spirit, and declares that the Protestant system of authority in a book has broken down.

FATHER Gerard makes the little book on the calumniators of the French clergy, which we noticed last month (p. 166), the text of an exceedingly interesting article in the current "Month." He analyzes the charges in the abominable broadsheet circulated by the Protestant Press Agency and deals in a summary manner with the alleged facts, pointing out, what indeed needs no demonstration, the ignorance of those who compile and disseminate these gross libels. It may be hoped, however, that Mr Le Lievre and his friends are for once ashamed of themselves, for it is now impossible to obtain from them a copy of the broadsheet: even its original perpetrator will not forward a copy, although he does not hesitate to appropriate the stamps sent in payment for it.

INCREDIBLE as it may seem, the man Riordan *alias* Ruthven is still making dupes! It appears from a letter in "The Catholic"—Mr Connellan's miscalled paper—for July that the North British Protestant Association has at least a chairman (there is said to be a committee, but no list was forthcoming) and that Riordan is paid for his work! Mr Connellan once more expresses himself in the plainest terms about Riordan—"He and Widdows have done more to make Protestantism stink in the nostrils of respectable people than any two jail-birds in existence": even Mr Walter Walsh finds him impossible to swallow, and publishes in his "Protestant Observer" for July a brief epitome of Riordan's swindling career, condensed, though this is not mentioned, from a former article by Mr Connellan.

It is not only the "Daily News" that is unfair to Catholics. A correspondent of the "Catholic Times" writes:

As an instance of the extraordinary unfairness with which Catholic matters are treated by the London press, the "Daily Chronicle," on Saturday, June 11, headed its telegram relative to M.

Combes' dilemma with respect to the famous alleged charge of bribery as follows: "Carthusian Monks Bribe the French Government." Now, Sir, if the editor had even taken the trouble to read his Parisian correspondent's telegram he would have seen that even that gentleman had never accused the Carthusians of attempting to bribe M. Combes and his Cabinet. M. Combes distinctly stated that the person who offered to corrupt him was "one in so high a political position that he deemed it unwise to expose the matter or pursue him in the interests of justice, on a plea of urgent reasons of State." No French paper of any shade of opinion has ventured to accuse the Carthusians, who are quite outside the matter—their name having been evidently used without their consent or knowledge. For all this, the "Daily Chronicle" forthwith jumps to the conclusion that the monks are the wicked tempters of the austere M. Combes! And if I err not the "St James's Gazette" had "Monks' Bribe to French Government" on its posters!

WE cannot resist the temptation to quote the opening sentence of an article in which the Rev. E. M. Townshend, of Llanvapley Rectory, sets forth (in its columns for June 24) the claims of "The Popular Protestant Church Newspaper," as the "Rock" styles itself, to support:

I have been not a little surprised at the information that the most ably and popularly conducted Protestant paper, and one which, on these grounds alone, must be of almost incalculable value and importance to the organizers of various sections of Protestant effort throughout the country, should so suffer from the inconceivable indifference of the "rank and file" among individual Protestant readers—of whom there are assuredly some millions—who could well afford their tiny 4s. 4d. a year subscription, but thoughtlessly leave this small, but vitally important, effort to that unhappily limited number of enthusiasts among us, who try, at almost any cost to themselves, to do what others are content to talk about, while wealthier Protestant givers on the larger scale complain, not without some show of justice, that they have at least tried to do their share, and show the way, and that it is time the "rank and file" woke up to do their part.

THE terminology of the Protestant papers has lately received some striking additions. The "Rock"—whose

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"THE MESSENGER" (January, 1904) strongly recommends this book in the following words: "Clergymen and Physicians will find this a valuable contribution to the study of a vexed and delicate question. It is the outcome of a somewhat acrimonious debate in Holland between two medical practitioners and a priest. . . . The question is thoroughly discussed and all the objections which usually occur in theological treatises are honestly met and answered."

"THE HOMILETIC MONTHLY" says of this book: "This discussion is necessarily of the gravest importance to every priest, and we recommend this book most heartily to the clergy. *Especially every confessor should not only read this book himself, but he ought also to recommend it to the thoughtful consideration of every Catholic physician.* It is done into excellent English, and contains invaluable footnotes and an appendix that ought to be of value to Catholic gynecologists."

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appeals to be saved from extinction would be piteous if they were not so funny—has for some weeks called Catholics “Romanites”; and in its issue of June 24 points out that

it is necessary to insist on the truth that “Protestant” is short for Protestant Catholic, namely, Catholics who protest against the claims of such provincial synods as that of Lateran and Trent to usurp the powers of a General Council.

The “English Churchman (June 23) speaks of the “Romanesque (!) proclivities” of Lord Halifax.

AT the annual meeting of the Young Men’s Christian Association, on June 3,

The Rev. F. B. Meyer said he had that morning been studying the life of St Francis of Assisi. Had he believed in the doctrine of transmigration of souls he would have thought that the soul of St Francis had entered into Sir George Williams. Among the many points of resemblance between Sir George and St Francis was the fact that they both founded societies. St Francis founded his order in a time of great corruption, and taught them celibacy and poverty. Sir George had also founded a society in a time of much evil for the benefit of young men in

order to increase the purity of their lives.

THE Bishop of Salford publishes in the “Tablet” of July 2 a terrible indictment of the atrocities perpetrated by the settlers in Australia against the natives, formulated by the Bishop of Perth, who is in every way fitted to form a judgement on the subject. The matter demands urgent attention, and we trust that the Catholic members of Parliament will lose no time in bringing the matter before that assembly. Dr Casartelli suggests that “before throwing further stones at the Belgian house on the Congo we look to our own glass-house in Western Australia”; and indeed it is about time.

WE regret to see that our most expensive paper is championing the cause of the so-called “Licensing Bill,” now before Parliament. As both the Archbishop of Westminster and the Bishop of Southwark are members of the League of the Cross, we might have hoped that the “Tablet” would at least have refrained from supporting what temperance workers almost unanimously regard as a measure in the interest of the drink traffic.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by the publisher for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

- *Arnoudt, F. Imitation of the Sacred Heart of Jesus; pp. 754, 8vo, cloth. 5s. Benziger Brothers.
 Batiffol, P. Jésus et l'histoire. 2nd edition; pp. 38, 16mo. Lecoffre, Paris.
 Batiffol, P. Etudes d'histoire et de théologie positive. 3rd edition; pp. 325, 12mo. 3.50 fr. Lecoffre, Paris.
 †Bell, Mrs Arthur. James McNeill Whistler. Illustrated. “Miniature Series”; pp. 72, 12mo, cloth. 1s. net. Bell and Sons.
 †Benedictines, The, of Stanbrook. St Egwin and his Abbey of Evesham. Illustrated; pp. 184, 8vo, cloth. Art and Book Co.
 Berlichingen, A. Ein offenes Wort an die gläubigen Protestanten; pp. 128, 8vo. 1.20 m. Göbel, Würzburg.
 *Blundell, Mrs Francis. Lychgate Hall; pp. 347, 8vo, fancy cloth. 6s. Longmans.
 Breton, Jean. La Peinture. 3.50 fr. Librairie de l'Art, Paris.

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- Buchberger, M. *Kirchliches Handlexikon*. Part I. 96 columns, 8vo. 1 m. Allgem Verlagsges, Munich.
- Butler, Dom Cuthbert. *Texts and Studies. Contributions to Biblical and Patristic Literature. Lausiac History of Palladius II*; pp. 382, 8vo. 10s. 6d. net. C. J. Clay.
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CATHOLIC BOOK NOTES

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"The Veil of the Temple"*

MR Mallock in his latest book returns to the field in which he first made his mark. *The Veil of the Temple* might indeed be called "The New Republic Thirty Years After," and we have in it discussions on religion and philosophy, the issue of which must be taken to represent the matured views of the writer. The book is in fact a popular exposition of the system which he has already formulated in a series of

magazine articles, since published together in a volume entitled "Religion as a Credible Doctrine."

Mr Mallock's contention is that the doctrines of all previous theologians and philosophers have been utterly disproved by "Science." The God of the theist, the immortality of the soul, free-will, Christianity—all these "Science" imperiously forbids us to accept, and her conclusions yield no more to philosophies or theologies than does the Rock of Gibraltar to the scratchings of an angry kitten. But when he has thus ruthlessly wiped the slate clean, he tells us to take heart, for "Science" goes on equally to make her own position impossible: and as religion is found to be a necessity for our nature, unless this is to make shipwreck altogether, we are invited in conclusion to adopt a new religious basis, more solid than any hitherto offered us, inasmuch as it is truly "scientific," and to find solace and strength in a creed which will speak to different persons according to their tempera-

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ment in the sunset, the ocean, or a woman's eyes.

It is evident that, as the destructive portion of his work receives by far the larger share of his attention, it alone need seriously occupy ours; for if religion is to be no more than this, the majority of men will prefer to dismiss it altogether from their thoughts.

And what is to be said of his destructive criticism? As has already been intimated, the one argument upon which all turns is the part assigned to "Science" in the shattering of beliefs; though nowhere are we informed *how* she has done the work. "Science" is dinned into our ears at every instant. "Science," we are assured, has done this, and that, and the other—and all the time it is not "Science," but Mr Mallock to whom we are listening, and he certainly affords no evidence that he has been at any pains to make sure what the teachings of Science really are.

One example must suffice, in which, departing from his usual practice, he advances something definite. In a passage which unquestionably is very striking, he discredits the idea of the Redemption, and even of God's direct dealings with mankind, by an illustration of the infinitesimal fraction of human history which these can be supposed to cover. Our Lord lived less than 2,000 years ago; Abraham not more than 4,000; Adam, according to "Bible chronology," about 6,000. But what of the previous ages during which man existed upon earth? To this question serious anthropologists would be very cautious in attempting an answer. They know how fallacious the measures are apt to prove by which it is attempted to estimate geological time, and while it is generally admitted that the existence of our race must date

from an epoch far more remote than used to be supposed, beyond this those who know most would be least ready to lay down the law. Mr Mallock has no such scruples. Man, he tells us, has lived on earth for at least a million years, probably for twenty million, possibly for a hundred million. He goes back beyond all glacial epochs, and at the furthest point to which he can actually trace him is assigned a sketch on ivory of an unknown woman, "our Mother, this nameless savage," who, from the description, must be the famous "Femme au Renne," her portrait having somehow got into the private collection of the Admirable Crichton who acts as host and moderator to the party, in his Lucullan villa on the west coast of Ireland. "Before the first mantle of dreadful cold had descended," he tells his guests, "this was left by those of our own blood as a relic for us." But no one having any knowledge of the matter could fall into so gross a blunder. The drawing is from a "Madeleinean" station, thus belonging to quite the latest period of the Palæolithic Age, if not even to the Mesolithic; and, although it is one of the earliest known graphic representations, it is by no means amongst the earliest known remains of man.

Such a specimen may help us to gauge Mr Mallock's qualifications as a scientific authority. As an artist he will certainly disappoint those whom the "New Republic" interested and entertained, while it must also be said that the character of his *dramatis personæ* and the tone of their thought and conduct are about the very last we should associate with spiritual things in any form—in fact the most thoroughly orthodox member of the party is a notorious libertine.

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IN his book on the *Remains of the Prehistoric Age in England* * Professor Windle has conferred a great boon upon all who desire to obtain sound and practical information concerning our knowledge of prehistoric man. Though he wisely confines himself, as his main theme, to the remains found in our own country, he goes further afield when necessary in order to a fuller understanding of the subject; and although, in a spirit still more worthy of commendation, he attaches little value to hypotheses as compared with facts, he fully discusses such theoretical questions as have acquired importance by their position in the scientific world. The staple of the book is a detailed account of the various traces of man's craft and handiwork which tell us something of his characteristics and mode of life before he learnt to write and thus to speak to after generations. Implements of stone, bone, or metal, pottery, tombs, dwellings, dolmens, personal ornaments, rude drawings of men and animals—these and the like are fully and carefully described; the museums are indicated where good specimens are to be seen; and the excellent illustrations contributed by the author's wife enable the reader to follow with intelligence. To do justice to a work of this nature would be impossible within such limits as ours: we must therefore be content cordially to recommend the volume to those who wish for a handbook in which they will find all the information which they are likely to want, and upon which they can thoroughly rely.

LOVERS of Mary Stuart will not

thank Mr Maurice Hewlett for his presentment of her "Six Years' Tragedy." The author claims that "no book ever found out the truth [about her], because none ever sought her heart; here, then, is a book which has sought nothing else, called, on that same account, *The Queen's Quair*." * From a purely literary standpoint no one can doubt Mr Hewlett's capabilities; his style is just sufficiently archaic, he has a great power of narration, his colours are strong and brilliant, the interest is well sustained, and such culminating incidents as the murder of Riccio or the tragedy of Kirk o' Field are treated with telling force. But there is in this, as in his other books, most of all in the "Little Stories of Italy," an unpleasant strain of sensuousness and suggestiveness which at times becomes positively nasty, and is never absent for many pages together. He says of Lady Reves, "all the persons on her scene wore transparent draperies"—an idea borrowed from Mr Mallock; it might almost be said of his own characters that they wear no draperies at all. A protest, too, must be made against the offensive phrase—borrowed from Browning this time—about the Mass (pp. 92, 93), which we do not choose to repeat, and which certainly is not, as the author seems to think, ordinary Catholic phraseology. Altogether, with all his gifts, Mr Hewlett is not a writer whom decent folk can be expected to admire, though he will doubtless find a large public for his attractive but somewhat unsavoury wares.

ALTHOUGH our point of view differs in many respects from that of the author, we have no hesitation in recommending Mr Puller's

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little work on *The Anointing of the Sick** to theological students. It is a learned and, we believe, honest presentment of the most important facts connected with the history of the Sacrament of Extreme Unction. The difficulties proposed by this Anglican critic of the Church's teaching are not insuperable, but they are serious, and deserve a serious answer. We are persuaded, however, that the writer builds up a quite unnecessary antithesis between the modern sacramental view of the unction and the grace of physical healing which he believes to have been alone contemplated in the early centuries. The link between the two is well supplied in the Catechism answer familiar to every Catholic child: "The effects of the Sacrament of Extreme Unction are to comfort and strengthen the soul, to resist sin, and also to restore health where God sees it to be expedient." The *tutamen mentis et corporis*, of the Gelasian form of blessing the oil, which occurs first in this country in Egbert's Pontifical, and the Ambrosian *animæ atque corporis firmitas* (p. 324), both clearly emphasize a dual aspect of the rite of anointing, and these two functions are far from being in conflict. We may specially commend the full index which adds to the value of this scholarly book.

THE late Dr J. R. Gasquet was one of the too few laymen who have contributed essays showing learning and research to the Catholic press. A selection of these essays, originally published in the "Dub-

* *The Anointing of the Sick in Scripture and Tradition*, with some considerations on the Numbering of the Sacraments. By F. W. Puller, M.A., of the Society of St John the Evangelist, Cowley. Pp. 416, price 5s. S.P.C.K.

lin Review," has been brought together in a volume modestly entitled *Studies*,* under the editorship of Dom Norbert Birt, who contributes a short prefatory note, following an introduction by the Bishop of Newport. In many respects these essays suggest a resemblance between Dr Gasquet and the late Mr Costelloe: each of them devoted a considerable portion of his comparatively scanty leisure to the study of matters connected with the Church, and especially with the Liturgy and the early writers; and each published essays on similar or even identical subjects, which received the warm recognition of those competent to judge. Bishop Hedley, who is consoled "to see how many of the present generation of Catholics in this country, lay and clerical, are really studious," singles out an especially valuable paper on the Mass—"an admirable presentment of the best and most recent Catholic and non-Catholic archæological study"; Mr Costelloe's pamphlet on the same subject, originally prepared for a non-Catholic audience, similarly elicited episcopal approval, and the little "Book of the Mass," prepared by him for the Catholic Truth Society, is recognized as an admirable companion to the great Christian service, whether it be regarded from a devotional or a liturgical standpoint. Dr Gasquet's essays include one on "The Existence of God," one on the "Cures at Lourdes" (also published as a penny pamphlet by the C.T.S.), an important paper on "Hypnotism," articles on "The Apostles' Creed and the Rule of Faith" and on "The Canon of the New Testament." The book is clearly but not attractively printed, and has a mean title-page. We

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should have been glad if a portrait of the author had been given.

WE have such respect for Dr Sheehan and so much admiration for some of his work that it is with keen regret that we see his name on the title-page of the so-called "drama of modern life" entitled *Lost Angel of a Ruined Paradise*.* The unreality of the *dramatis personæ* is only exceeded by their preposterous, unedifying and impossible conversations; conversations interlarded, to an extent which astonishes us, with words (indicated by initials or dashes) which it is difficult to suppose are commonly used in decent society. All the folk talk in the same unreal style—the nun is no better than the rest; when the author drops into verse he does not hesitate to rhyme "hearth" with "birth," "world" with "girdled" (!) and the like. We fail to see any reason for publishing the drama, and we would earnestly advise Dr Sheehan to consider whether he is not writing too much. Certainly such a book as this is in the highest degree unworthy of the author of "My New Curate," and we trust, for the sake of his reputation, that he will return to his earlier style and will give us nothing more of this kind.

A FORTUNATE coincidence brought us a pocket edition of *Great Expectations*† on the eve of departure for a brief holiday during which we read once more what we have the support of Mr Swinburne for regarding as one of Dickens's masterpieces, and had the opportunity of noting the many excellencies and the one defect of Messrs Nelson's charming "New Century

Library." The former include large clear type, thin (not *too* thin) paper, limp binding which allows the book to lie open flat on the table, lightness which renders it easy to carry; the defect is in the absence of what used to be known as a book-mark, which folk now call a "register"—this want we hope the publishers will supply, thus rendering the series almost unique in attractiveness. Two misprints—"their" for "there" on page 259 and "too" for "to" on page 307—should be corrected in a reprint.

THE *Leabhar an Athar Eoghan** —"The O'Growney Memorial Volume"—will be welcome as a memento of one who largely contributed to the success of the Gaelic League. Its literary merits are by no means striking; several of the articles, poems and panegyrics could well have been spared. But apart from this there are many points of interest in the volume—the short biography by Miss O'Farrelly, the editor; "A. E.'s" appreciation and the "Literary Remains." Father O'Growney was not a native speaker; but from the day he first heard the unknown tongue in his father's fields, his life was one long devotion to the study and advancement of the Gaelic language. That language, as most thought, was dying; Maynooth reflected the minds of the people; its study had been abandoned, the chair unfilled. Indifferentism reigned, and against it only Father O'Growney and a few choice spirits fought. Progress was slow; their voice was scarce heard in the din of political passion. Then came the ruin of Parnell; and at a time of national hopelessness the Gaelic League was founded. Although not one of the original founders, Father O'Growney's work

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MESSRS Burns and Oates have conferred a boon upon the readers of cheap literature by their sixpenny issues of *Callista* and *Fabiola*—the wrapper of the former adorned with a reproduction of Richmond's well-known portrait of the author, that of the latter disfigured by a singularly truculent presentment of Wiseman. Reprinted from the plates of the octavo edition, the size of these books is much more convenient than that usually employed for sixpenny volumes, and we trust that they will accompany many Catholic families upon their summer holidays.

ANOTHER cheap reissue, of a very different character, is that undertaken by Mr Fisher Unwin of the works of "Mark Rutherford" (Mr Hale White), three of which—*The Autobiography*, *The Deliverance* and *The Revolution in Tanner's Lane*—come to us in neat shilling cloth-bound volumes. Originally published respectively in 1881, 1887 and 1885—dates which might well have been given on the back of the title-page, as is done by our best publishers—these books were

in some respects pioneers of the attitude towards religion which has of late years become frequent. They are not to be recommended for indiscriminate perusal, and indeed the reader accustomed to the low standard of popular fiction at present prevalent would not find them attractive. But their obvious sincerity and simplicity of style, as well as the position taken up, should commend them to those whose office it is to study spiritual phenomena; while as a revelation of life in certain grades of society they cannot fail to interest the student of sociology.

THE C.T.S. of Ireland has achieved a notable piece of work in the publication of a new translation of *The Imitation of Christ* in a cloth-bound volume of 300 pages at the price of 4d.—or in four parts at 1d. each. For this translation it is indebted to Sir Francis Cruise, a recognized authority on à Kempis and all that relates to him, who has also written for the Society an excellent and well-illustrated penny life of the holy man of Kempen. An interesting feature of this edition is the reversal of the usual order of the two last books: for this Sir Francis, in his interesting little preface, quotes the authority of Thomas himself, and shows that this is the most congruous arrangement. The volume is well printed, of a size most convenient for the pocket; the paper is light and not too thin. The title "Contents" should replace that of "Index" in the next issue. We foresee that this neat little volume will extend the knowledge of a book that can never be too well known.

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the leading lines of each meditation being given in clarendon type. But the comparisons of Old Testament figures with those of the New Testament are often strained, and it is perhaps questionable whether the whole point of a series of meditations should hang upon a simile which often itself depends on a single word. "The Fathers" no doubt often saw type and fulfilment in strange places, but no quotations are given in *La Bible Méditée* to prove the assertion on the title-page that the method is "d'après les saints pères."

WE have more than once called attention to the admirable "Art Library" series of illustrations issued by Messrs Newnes, but none of the preceding issues, excellent as they have been, have exceeded in interest the latest volume, devoted to *Constable's Sketches*.* The artist's work as represented in this selection is far more varied than we are accustomed to consider it; there are sketches to which one might have expected to see Turner's name attached. Two of the sketches are reproduced in colour. Sir J. D. Linton contributes an interesting prefatory "biographical note," but the value of the volume, and the series, centres in the illustrations. The book is in every way delightful.

No volume of Messrs Bell's pretty shilling "Miniature Series of Painters" has been more attractive or more useful than Mrs Arthur Bell's biography of *James McNeill Whistler*. In the limited space at her disposal Mrs Bell gives us a singularly clear and appreciative account of his work, treating him as the great artist he undoubtedly was, and leaving to others the nar-

ration of his weaknesses and eccentricities. Most interesting, too, and well selected, are the illustrations, which include examples of his paintings and etchings—among the former the "Portrait of his Mother" which was the glory of the Luxembourg, but which we are informed is no longer to be seen there, and which administrators of the Chantrey Bequest stand condemned for not having secured for this country.

*Welcome** is a word so frequently and so justly applied to Mother Loyola's books that it is somewhat startling to find it figuring as a title of any one of them. It is, however, here adopted for a series of Meditations before and after Holy Communion, in which our Lord is welcomed as a guest in various ways and at various times, beginning with "The Welcome of Mary" and ending with "The Last Welcome." In this volume Mother Loyola proves herself as competent to write for an adult public as she has already shown herself for children. We find here the same quiet, thoughtful, sensible, sober presentment of deep spiritual truths which characterizes her former books—the same avoidance of exaggerated phraseology, the same constant use of the Holy Scriptures. If our devotional writers more frequently approached this standard we should not be constrained, as is too often the case, to complain of the hysterical and strained expressions which disfigure our devotional works. Father Thurston contributes a brief preface. The volume is well printed and suitably bound, and has for a frontispiece a reproduction of Holman Hunt's "Light of the World."

THE *Poems* † of Richard Crashaw

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have been produced in various forms and editions, but the volume devoted to them in the "Cambridge English Classics" series is in every way their most worthy presentment. That it is admirably printed is only to say that it is what one would expect from the Cambridge University Press; the editor, Mr A. R. Waller, contributes a short but informing and critical preface. The volume contains the whole of Crashaw's works, including his Latin and Greek poems, "for completeness' sake," and cannot fail to be accepted as the standard edition. Of the poems themselves it is not necessary to speak; their quaint affectations and seventeenth century mannerisms do not conceal, though they sometimes embarrass, the pious and beautiful thoughts which lie beneath them. There is an excellent index, with an appendix of various readings and reproductions of the author's "designs" in *Carmen Deo Nostro*.

THE most recent addition to Messrs Bells' attractive "Great Masters" series is the volume on *Leonardo da Vinci*,* by Mr Edward M'Curdy. The unusual interest attaching to his subject has been duly appreciated by the author, who gives us a well-written and appreciative account of this "most versatile genius of the age of the Renaissance." As Mr M'Curdy points out,

if Leonardo had never either painted or worked in sculpture, his achievements in the mere mechanical arts, his inventions, his projects, and the plans he carried out in civilization and engineering, would have received notice more befitting their magnitude. Were these also taken away from the sum of his activities, his researches in various branches of science, in anatomy, physiology, botany, astronomy, optics, me-

chanics, would still suffice to show how high a place he is entitled to in the history of human culture.

Considering how well Leonardo is known as an artist, it will come as a surprise to many to find that his pictures only number ten, including the cartoon in chalk in the Diploma Gallery at Burlington House. Yet one of them—the wall-painting of the Last Supper—is perhaps better known than any other religious picture; the "Gioconda"—reproduced as a frontispiece to the book—with her mysterious smile, is hardly less familiar. The illustrations to the volume are mainly taken from the "studies" of the artist, preserved at Windsor, the Uffizi, and elsewhere, and, as usual in the series, are instructive and well selected.

WE have received the first issue of *The Celtic Record*, one of the latest outcomes of what is called the "Celtic renaissance." It is a handsome, well-printed number of 96 pages, containing contributions from Dr Douglas Hyde, Professor Mackinnon (who is the "consulting editor") Mr Alfred Nutt, Mr W. J. Watson, Mr Alexander Carmichael (whose "Carmina Gadelica" at once took rank as a standard collection of Celtic lore and whose daughter is the "acting editor") and others. There is a Gaelic ballad "Garabh agus na Mnathan," with music and a translation; and an article in Gaelic the nature of which the ignorance of the present writer prevents him from indicating. Mr Alfred Nutt's essay on "The Critical Study of Gaelic Literature indispensable for the History of the Gaelic Race" is interesting and convincing. *The Celtic Review* is published quarterly at 2s. 6d. net; the annual subscription is 8s. post free; it is printed by Mr Norman MacLeod, 25 George IV Bridge, Edinburgh.

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tal pamphlets. Father Thurston's *Tale of Mexican Horrors* disposes—the vitality of Protestant fiction forbids us to say “finally”—of the cherished fable as to certain imaginary victims of the inquisition in Mexico. He reproduces the very pictures relied upon as evidence by the promoters of the fable, traces them to their origin and explains their history. Father Sydney Smith, under the title *Are Indulgences sold in Spain?* gives the history of the “Bula de la Cruzada,” which, it must be allowed, lends itself somewhat easily to misunderstanding, and of which many Catholics will be glad to have an explanation. Father Gerard, another veteran giant-killer, disposes of the charges against the French clergy circulated by Mr Le Lievre and his friends under the startling title (which Father Gerard adopts) of *Rome's Appalling Record*. All three should be widely distributed.



The Plot Again.*

THIS well got-up and attractive volume is presented in its prospectus as not only possessing “all the fascination of a historical romance,” but as a serious contribution to history, the information for which has been drawn at first hand from original documents and which at last clearly discloses the true nature and aims of the famous conspiracy. That the book will be accepted by students at such a valuation appears, however, extremely unlikely. Mr Sidney is, indeed, quite positive that the real criminals were the Jesuits—“the everlasting curse of English Catholicism” a point which he establishes by repeatedly asserting it; and it is probably his anxiety to avoid countenancing this “curse” in its

modern presentment that has caused him to omit any reference to Father John Gerard's important contribution to the history of the Plot. As a matter of fact, he does not produce one single document which has not been perfectly well known for years. Even those already printed are most incompletely utilized, and as regards information on the subject his book cannot for a moment be compared with Jardine's or the late Professor Gardiner's.

The strangest thing about it is the arbitrary principle, or want of principle, which has governed his selection of materials. While he gives quite inordinate space and prominence to the comparatively unimportant letters of Digby from the Tower and such common-place documents as official proclamations, which he has been at the trouble of copying in the Record Office, he does not even mention so fundamental a piece of evidence as the “True and Perfect Relation,” or one that might seem so extremely apposite for his purpose as Bates's alleged confusion incriminating Father Greenway. Nowhere does he say aught concerning the notorious and indisputable falsifications of evidence perpetrated by Sir E. Coke; and he quotes without a word of comment the passage concerning Owen in the declaration of Guy Fawkes, which is acknowledged on all hands to be a forgery of the Government.

From such specimens, which might be multiplied indefinitely, it will be understood that Mr Sidney cannot be taken as a critical historian, and it may even be doubted whether he has himself any very clear notion of his subject. He tells us that the result of his investigation has been to confirm the truth of the traditional story, and at the same time to show that “the

* *A History of the Gunpowder Plot, the Conspiracy and its Agents*. By Philip Sidney. With 16 facsimile illustrations from old prints. Religious Tract Society. Pp. 320. 5s.

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Government knew full well of the existence of the conspiracy long before the receipt of the warning letter by Lord Mounteagle." But if there was one point upon which the Government staked the credit of the official narrative, it was their utter ignorance of the impending danger till they were on the verge of destruction. If Mr Sidney has really caught them lying in this essential particular, he has not left much of their story that we can believe.



Pope Pius X.

MESSRS Benziger Brothers have issued in a handsome volume a copiously illustrated and very full *Life of Pope Pius X*, to which is prefixed a sketch of that of his venerable predecessor and a history of the Conclave. It is confessedly a compilation from various sources indicated in the prefatory note, and specially from biographies by Dr Joseph Schmidlin and Mgr. Anton de Waal. The name of the compiler, who has done his work well, is not given; there is a short preface by Cardinal Gibbons. The illustrations, which form a principal feature of the book, are extremely numerous and on the whole well executed and appropriate; even the "headbands"—a term new to us for the headings of chapters—are pertinent, the only absurdity being the "ornamental design" on p. 7.

The account of the Holy Father is very interesting; we find in his record as curate at Tombolo, as parish priest of Salzano, as canon at Treviso, as Bishop of Mantua and as Patriarch of Venice, the same simplicity and fatherly affection for his people which has already distinguished his pontificate. He

seems always to have borne in mind not only the spiritual but the temporal needs of his people; and his anxiety for the preservation and the purity of the faith led him to protest against even pious practices when these were not based upon solid foundations. Thus we read that when Bishop of Mantua he had to prevent the veneration of relics not sufficiently authenticated, even when these "had become precious and even sacred in the eyes of the people by their long existence." His affection for his relations has always been a charming trait in the Holy Father's character; but it has never led him to promote their worldly advancement; worldliness, indeed, of any kind is far removed from him. We can cordially recommend this interesting volume, the only defects in which are its weight—due to the paper necessary for the proper printing of the illustrations—and its appallingly hideous cover, which we hope the publishers will see their way to alter. In a respectable binding it would make an excellent prize book.



Forthcoming.

THE C.T.S. will publish, in good time for the approaching Jubilee, a little penny book containing approved instructions and devotions necessary for gaining the indulgences allotted to the occasion. It will be compiled by the Rev. G. B. Tatum.

YET another work on the Priestly Office is announced by the Art and Book Company. Under the title *Lex Levitarum* Bishop Hedley will publish in the early autumn his chapters based on the *Regula Pastoralis* of St Gregory the Great, and delivered as a course of lectures to the students at Ushaw.

THE same firm announce that they will shortly publish *Catholic Ideals in Social Life*, papers on social ques-

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tions by Father Cuthbert, O.S.F.C.; *The Sanctuary of the Soul*, a treatise by Blossius, translated by Father Wilberforce, O.P., whose *Comfort for the Faint-Hearted* will shortly appear in a third edition; and a new edition of Lady Herbert's translation of the *Life of Gerard de Lonis*.

MESSRS Burns and Oates announce *Health and Holiness*, by Francis Thompson; it will be uniform with Mrs Craigie's pretty but expensive booklet on *The Science of Life*.

"THE success of 'Pastoralia,' a monthly publication for the Clergy, has suggested that its efforts might be seconded by a magazine on similar lines for the Laity; for this it is thought 'Pecoralia' would be a suitable name." This is the opening sentence of a "preliminary circular" which we have received, but the perusal of its contents leads us to suspect that it is not to be taken seriously. There may, however, be room for a magazine analogous to "Pastoralia," devoted to lay interests; and possibly this "preliminary" may lead to its establishment.

MR Edmund Gosse's study of Coventry Patmore will appear shortly in Messrs Hodder and Stoughton's "Literary Lives" series.



C.T.S. Notes.

THE CATHOLIC CONFERENCE.

IN our next issue we hope to give a full programme of the arrangements for the Catholic Conference to be held at Birmingham on September 26-28, with a summary of the papers to be read on the occasion. The arrangements are already practically completed, and everything promises well for an interesting and successful gathering. The opening address on Monday evening, September 26, by His Grace the Archbishop, will deal with matters connected with the Education question: this will also occupy the sitting on the afternoon of Tuesday, September 27, to which Father

Herbert Lucas, S.J., and Professor Windle, F.R.S., will contribute papers. On the Tuesday morning papers on the duty of Catholics towards the intellect will be read by Father Gerard and the Rev. Dr Barry, if, as we trust may be the case, the latter should have recovered sufficiently from his present regrettable indisposition to take part in the Conference. Wednesday morning will be devoted to the discussion of social work, to which Father Hudson, Miss May Quinlan and Miss Procter will contribute papers; in the afternoon Mr Britten will read on the Catholic Truth Society and Mrs Crawford on the cognate subject of Catholic libraries. We are glad to know that the Catholic Association is arranging for a full representation of its members at the Conference.



Church Music.

THE DUBLIN RULES.

THE Archbishop of Dublin has issued the regulations for Church Music in his diocese, which are to take effect from August 1. "They embody the conditions on which alone the use of music, whether vocal or instrumental, can thenceforth be allowed in the churches, chapels, or oratories of this diocese, subject to the diocesan authority." The proper is to be sung at all High Masses by an exclusively male choir: the ordinary by a male choir or by the congregation, women being thus altogether excluded from the choirs. His Grace's instructions on music at Low Masses are so pertinent to the performances in English churches and to the reports which appear in our papers that we reproduce some of them at length:

1. The performance of music, whether vocal or instrumental, whilst Low Mass is being said, is in no way contemplated by the liturgy.

2. There is reason to fear that, as a not unnatural result of the usage of having music sung and played in our churches during the celebration of Low Mass, a strangely erroneous idea as to

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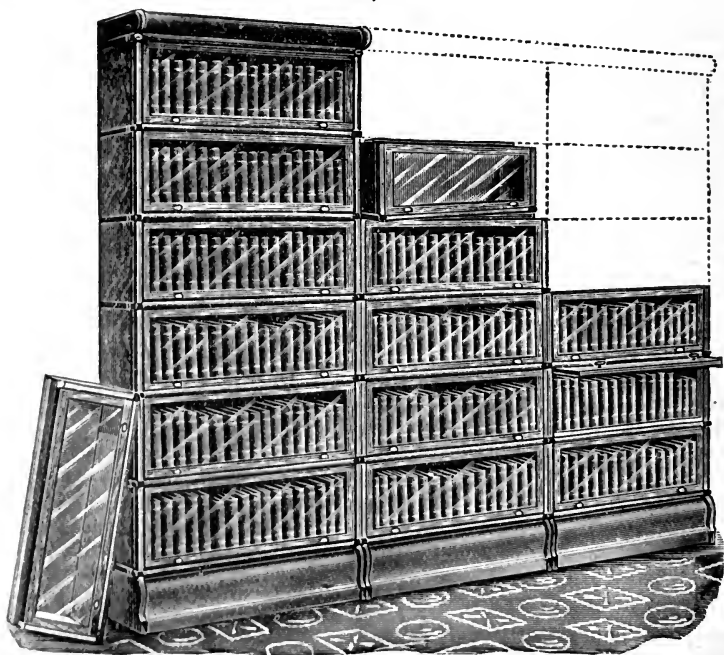


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the place of music in the public worship of the Church has gradually taken shape in the minds of many of the less thoughtful amongst our people.

3. To put it briefly, the liturgical idea in this matter has been altogether lost sight of, and what perhaps may best be described as the "concert" idea has taken its place. In other words, the singing and the organ-playing in the choir galleries of our churches have, in the minds of many, come to be regarded as performances to be listened to by the congregation, just as the music at a concert is performed for the purpose of being listened to by the audience in the concert hall.

4. To see to what a lamentable extent this is true, we have only to read the announcements that are to be met with from time to time in the newspapers, detailing, with the names of the performers, the music that is to be performed in churches on certain occasions, and, still worse, the critical notices that subsequently appear, usually in the form of extravagant laudations of the individual singers or other performers who have taken part in the display.

10. . . . During divine worship, music is wholly out of place in the church, except in so far as it is in strict conformity with the rules laid down by ecclesiastical authority, those rules themselves being framed with the view of making the music subordinate to the requirements of the liturgy, and of keeping it in strict accord with those requirements, not only as to the selection of the music to be performed, but also as to the time at which that music may be performed, and as to the manner of its performance.

11. . . . In this diocese, as elsewhere, there must be churches in which, with irritating obtrusiveness, it forces itself, Sunday after Sunday, upon the attention of every member of the congregation, who—to say nothing of a sense of artistic propriety—has formed even the most rudimentary appreciation of the beauty of the Church's liturgy, or has acquired even the most rudimentary knowledge of the structure of that liturgy, such knowledge as enables him to distinguish one part of the Mass from another. For who is there that has not heard a musical arrangement of the *Kyrie eleison* performed, with reckless incongruity, in the organ gallery, whilst the priest at the altar was reading the *Gloria in excelsis Deo*, or the Gospel, or the Nicene Creed?

Too frequently also we have had to listen to an arrangement of the *Gloria in excelsis*, or of the *Credo*, prolonged, in total disregard of liturgical propriety, throughout the greater part of the Mass, with possibly a reverential, but musically incongruous, break in the playing and singing during the Elevation. Where such things are possible, it is manifest that the liturgical idea, which is the only admissible idea, of the place of music in public worship, no longer survives.

12. One may say, indeed—in so far as the comparison may be made without irreverence—that the only intelligible purpose of such performances is not very far removed from that for which a military band is brought in on the occasion of a flower show or a regatta. On such occasions the music has no real connection with the primary object of the gathering. But it serves the purpose—in the circumstances a perfectly legitimate and even laudable one—of making the time pass more pleasantly for those who are present. We must guard against all danger of our churches being desecrated by the employment of music within them for any such purpose, during the offering of the Holy Sacrifice or the performance of any act of religion.

WE trust that when the instructions of the English Bishops come to be issued it will be found that the musical Low Masses will be dealt with in an equally firm manner. It may be doubted whether the irregularities of the great composers are not surpassed by the Concones and Bordèses whose florid and vulgar compositions form the staple of the *répertoire* in many of our country chapels. In one of the most popular of this class of composition the words of the *Sanctus* are arranged as follows:

Sanctus Sanctus Dominus Sanctus
(twice)
Sanctus Sanctus Dominus Deus
Dominus Deus Sabaoth
Pleni sunt celi et terra (twice)
Hosanna, Hosanna, Hosanna in excelsis Deo
Sanctus (etc., to Sabaoth).

In another, of like character, the *Agnus Dei* ends with the words:

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Decency and common sense demand the suppression of such improprieties.

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THE music at the opening of the Cathedral at Armagh on July 23 was sung by the choir of the Pro-cathedral, Dublin. The proper of the Mass and the *Credo* were plain chant (Solesmes); the common was Palestrina's *Missa Brevis*. All was admirably done; there was a notable omission of certain peculiarities of rendering which we are accustomed to associate with the Solesmes chant, and the voices were natural and free from monotony. One or two motets in the ecclesiastical style were sung; the *Te Deum*, the verses being alternately chant and figured music, was perhaps the least successful feature. A hymn to St Patrick (in Gaelic) set to a beautiful ancient Irish melody seemed quite in keeping with the rest of the music.

WE learn with interest that the Rev. M. Moloney, whose enthusiasm for the Church's music is well known, has succeeded in obtaining the establishment of "a school of Gregorian music" to be held from April 17 to 31 at Appuldurcombe, Isle of Wight, under the management of the Solesmes monks. Those wishing to join should communicate immediately with Mr R. Vaughan Price at Archbishop's House, Westminster, S.W.

THE "Catholic Weekly" has started a competition for the best selection of hymns, and has published the list which it considers most satisfactory. We may discuss this later on: meanwhile some idea of the standard approved by the "Weekly" may be gained from the fact that it awarded to a large number of competitors, as a "consolation prize," "a nicely bound copy of the Crown Hymn Book"!!

THE C.T.S. has issued as a penny pamphlet a translation of the Holy Father's *motu proprio* on Church Music, with that on Christian Democracy, issued at the same time. We hope that the Holy Father's instructions on each of these important subjects will be widely distributed, now that they are available at so small a cost.

A LADY correspondent has favoured us with a series of—shall we say forcibly written?—letters, in which the advocates of ecclesiastical music,

from the Holy Father to the humble editor of C.B.N., come in for fierce denunciation. We are bound to say that it is usually where women take the chief part in the singing that Masses such as the above are in vogue.

UNDER the title "The Pope and the Novelist" Father Taunton published in the "Nineteenth Century" for July a spirited answer to Mr Bagot's paper on Church Music to which we referred in our June issue. It was asked, "Was Bagot's paper worth answering?" and the reply was "Yes, if it produced so admirable an answer as this by Father Taunton," who has no difficulty in showing that, even from the point of view of art, Mr Bagot's position is untenable.

MR Robert Bridges, himself a competent musician as well as a poet, published in the "Monthly Review" for July "a practical scheme" for the improvement of English taste in music.



The Antidote.



"SPECIAL supplement" to "The Edmundian" for July is devoted to an account of the recent Pilgrimage to the Holy Land by Mgr Ward, illustrated from photographs by the author. We note with interest some outspoken remarks on the "doubtful or even certainly spurious traditions" which are narrated by the guides, and Monsignor Ward's strictures are not limited to the local functionaries:

In the long run nothing creates such want of confidence as learning that our spiritual guides have been instructing us in matters which we afterwards find out are not in accordance with scientific knowledge, and it is indeed owing to the reckless way in which this has been done in past centuries, in order to foster (as it was supposed) the devotion of the pilgrims, that we find ourselves to-day hopelessly unable to pronounce on the genuineness or otherwise of many of the sacred sites. It has indeed given a quite unnecessary handle for universal scepticism in this respect, of which the enemies of Christianity have not been slow to avail themselves. . . . In view

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of the light which modern research has thrown on so many of these questions, it is to-day more than ever necessary to be as accurate as possible in what we say as to shrines and relics and other holy places and things.

That these remarks are capable of extended application is shown by the interesting and important article on "The Origin of the Scapular," which Father Thurston contributes to "the Irish Ecclesiastical Record" for July. Father Thurston examines in detail the paper by Father Benedict Zimmerman bearing the same title, to which we referred in our issue for June, and subjects it to severe criticism. With regard to Father Zimmerman's suggestion, which we noted as "ingenious," that *subito*, and not *sabbato*, is the true reading of the supposed promise, Father Thurston says:

It is difficult to see why our Lady should have talked Italian to a French pope (John XXII). Is there any other language besides Italian in which *subito* means "immediately"?

A WRITER in the "Academy," reviewing Mr Michael J. F. McCarthy's last work, *Rome in Ireland*, says:

One is bound to give Mr McCarthy credit for patriotic purpose, but so far as we have been able to test his arguments we find him hopelessly one-sided, and his rhetorical denunciation of the "Vatican clique" we judge to be in the

worst possible taste. We cannot enter into the mind of a man who, calling himself over and over again a Roman Catholic, permits himself, not merely in a moment of exasperation to utter, but deliberately to print them.

It is needless to say that Mr McCarthy is accepted as an unimpeachable authority by the Walter Walsh and Le Lievre type of Protestant.

THE crisis between the Vatican and France has produced the usual crop of offensive communications from the Paris correspondents of the English daily press. The "Times" made some amends for its attitude by publishing an admirable rejoinder from Abbot Gasquet; but the "own correspondent" of the "Daily News," always bitterly untruthful, has surpassed himself (or herself?) in viciousness. Professedly the organ of the democracy, the "Daily News" permits this person to outrage decency by referring to the Holy Father as a "half-educated peasant"; ostensibly the organ of Protestantism and Nonconformity, it enables the same person to rejoice at the holding of a Free-thought Congress "within earshot of the Vatican"—which it describes as "the Bastille of the intellect." The "Daily Telegraph," by its long and well-informed article on the situation, is an honourable exception to the prevalent misrepresentation.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by the publisher for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

- Auriault, J. La Sainteté du IV^e au VI^e siècle; pp. 219, 16mo. Vitte, Paris.
 Barbiellini-Amidei, A. Una nuova pagina della storia d'Italia; pp. 397, 16mo. Lapi, Città di Castello.
 Baur, L. (edited by). Dominicus Gundissalinus: De Divisione philosophice; pp. 408, 8vo. 13 m. Aschendorff, Münster.
 Beckmann, G. Concilium Basilense, 1437-1438; pp. 484, 8vo. 24 m. Helbing.
 Benedicti XIV. Opera inedita. Primum publicavit Dr Franc. Heiner; pp. 478, 4to, half bound. 22s. net. Herder.
 Bertagna, G. B. Dissertazioni di teologia morale; pp. 620, 8vo. Gili, Turin.
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Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 41 Boston Road, Brentford, Middlesex. Advertisements should be addressed to CATHOLIC BOOK NOTES, c/o Art and Book Company, Cathedral Precincts, Westminster, S.W.

The Holy Scriptures

THE abridged edition of Gigot's *General Introduction to the Study of the Holy Scriptures** is admirably suited for the purpose for which it is intended, and will doubtless be welcomed as a text-book in the higher forms of not a few of our colleges. It follows exactly the same lines as the complete work, which is now in its third edition. Wherever scriptural studies are pursued amongst us it is favourably known, and has done good service in popularizing among Catholics the results of the best modern critical work. The book is divided into four parts, dealing respectively with

the origin and growth of the Scriptural Canon, Biblical Textual Criticism, Interpretation and Inspiration—is it really necessary to speak of it under the heading of "Biblical Theopneustics"? The sections dealing with Inspiration are particularly well done. The book is admirably printed and bound, and contains no less than twenty full-page plates illustrating the more famous MSS. and later versions, particular attention being paid to the English versions. In the sections on the Greek text we have noted no less than four instances of faulty accentuation of Greek words—this ought to be remedied in the second edition. The *Codex Toletanus* is at Madrid, not at Toledo (p. 166). Interpretation on p. 9 should be Inspiration. Is it strictly accurate to speak of Janse-
nius as "the celebrated heretic"? (p. 231).

Dr Bonaccorsi's *I Tre primi Vangeli et la Critica letteraria** is a sound piece of scholarly work devoted to an introductory study of the synoptic problem. He is at home with the best German and

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French work on the subject, and after a very clear analysis of the views of the numerous authors he quotes, he proceeds to formulate his own synthesis, which he makes no pretence to claim as a final solution. The broad lines of his solution briefly stated are: (1) Oral tradition, although it greatly influenced, yet does not suffice to explain the composition of the Gospels: written sources must be admitted. (2) Each one of the synoptic evangelists is really an author, having his own marked literary characteristics, his own aim and purpose. (3) The groundwork of the synoptics is the Aramaic Gospel of St Matthew (c. A.D. 55-65?). (4) Then came the second Gospel, composed (c. A.D. 65-70?) by St Mark. (5) Following St Mark and the *πολλοί*, and with the help of oral tradition, St Luke undertook (c. A.D. 70-80?) a better arranged life, and one better adapted to the needs of the Pauline churches; he probably had no direct knowledge of St Matthew. (6) The Greek version of St Matthew (c. A.D. 75-85?) is so free in its rendering as to be rather a recension depending on the second Gospel. (7) The text of the synoptics has undergone so many changes in minor details that no one literary theory can hope to explain them all.

In the same author's *Questioni Bibliche** we find the same note of sane criticism. The volume contains three essays: "The Vulgate at the Council of Trent" (pp. 5-74), "The Historical Character of the Hexateuch" (pp. 75-137), and "Catholic Teaching concerning the Interpretation of Scripture" (pp. 139-262). The author's aim is to attempt to end the conflict between theological and critical biblical studies by defining

more clearly the limits within which they may usefully exercise their respective functions. His concern is with the *theological* aspect of the views held by modern critics, contending that recent publications prove conclusively that professional theologians of eminence in their own branch of knowledge, who are out of touch with modern biblical studies, have not the least idea of the force of the exegetical difficulties which militate against their *a priori* theories on the value of the Bible as history. The conclusion at which he arrives in the second essay is that the character of some of the books of the Bible is not as strictly historical as many Fathers and theologians supposed, misled as they were by appearances; that the question is essentially one of literary criticism, in which, according to Catholic teaching, the *consensus* of the Fathers has no dogmatic or binding force for the theologian. Our *dogmatic* principles remain unchanged, but the *application* of those principles may undergo modification as the result of critical studies; and therein consists the progress of theology. The book bears witness to wide reading and clear thinking. The quotations are full, and the indexing is well done.



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before us, "the Master is relegated to a back room, and we are made to feel that His presence, though tolerated, is rather *de trop*." The work consists of a series of meditations on the Litany of Loreto, each title being treated as a subject for reflection; and the author, whose identity is concealed under the initials "R. G. S.," may be congratulated on having avoided monotony—not altogether an easy achievement. The Bishop of Salford, in a too brief preface, commends the writer's "constant use of the very words of Holy Writ," and this, as well as the passages from the early Fathers, gives a dignity and solidity to the meditations. The work is copiously illustrated, but it is to be regretted that a higher standard of excellence in this respect has not been attained. Many of the pictures are well chosen and beautifully reproduced (a list of them should have been given): we welcome those after Angelico, Perugino, Botticelli, Lippi, Roselli, Pinturicchio, Carpaccio and the like, but note with astonishment in association with them a number of undignified modern persons, including a terrible Crucifixion facing p. 228, a comic "Salus Infirmorum" (p. 164), and an appalling "Notre-Dame de Montligeon"—a transcript of one of the "aids to distraction" which come to us from France. These should be suppressed in future issues of this useful and otherwise pretty book.

THE Benedictines of Stanbrook, already favourably known for their zeal on behalf of the Church's chant, have brought out an exceedingly interesting and well illustrated account of *St Egwin and his Abbey of Evesham*,* which, we note, has been printed at the Abbey, to whose

press it does credit. St Egwin, who died at the Abbey of Evesham in 717, is one of the many English saints of whom the average Catholic knows little or nothing; an account of his history, his shrine, and his miracles occupies the earlier part of the book. Following this we have a sketch of the succeeding abbots, of other saints connected with Evesham, and of the abbey itself. Interesting features are a metrical life of St Egwin in English from a fourteenth century MS. in the British Museum, now first printed, and an office from an Evesham breviary now in the Bodleian.

THE second volume of *Kings' Letters*, issued by the De la More Press, is at least as interesting as its predecessor, containing, as it does, the letters of Henry VII and Henry VIII, and including the love letters of the latter to Anne Boleyn. Much of the interest centres in what may be called the theological portion of Henry VIII's correspondence, from the time (1514) when he addresses Leo X as "O Father most blessed" until the letter to the Judges (1535) when he declares himself "Supreme Head in Earth of the Church of England, as undoubtedly we evermore have been"; but all that he writes is interesting, and impresses one with the strength of his character and the vigour of his opinions and expressions. Half-a-crown is well spent in the acquisition of this elegant and nicely printed volume, which has for a frontispiece a picture of Anne Boleyn from the anonymous portrait in the National Portrait Gallery. Mr Robert Steele, the editor, contributes useful notes.

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which he further describes as "a complete manual of prayers and devotions for the use of the members of all religious communities." It is a large and comprehensive collection, made up from very various sources often without acknowledgement and, we fancy, without permission; in some cases no indication is given where a quotation ends, e.g., on p. 431 a paragraph, ostensibly taken from Mother Loyola's "Confession and Communion" glides, without any indication, into phraseology which we feel sure she would not employ. Her work is indeed very extensively laid under contribution; but the law of copyright, as the C.T.S. has good cause for knowing, does not apply to America. The book is well printed, but it is to be regretted that it should be disfigured by the vulgar, sentimental picture of the Blessed Virgin which faces page 720; surely, among the wealth of Madonnas which Christian art has supplied, something more suitable than this could have been found?

THE volume devoted to *Raphael* in Messrs Newnes's "Art Library," if less interesting to the student than some which have preceded it, is likely to be among the most popular. For Raphael is essentially a popular artist, and his works are probably better known and appreciated by the general public than those of any other great master. Mr Edgcumbe Staley contributes a useful introductory essay; there is an informing list of the artist's principal works; the illustrations, 64 in number, are excellent and well chosen; and the book costs only 3s. 6d. net.

IN *The Epic of the Middle Ages* (Elliot Stock) "a Lover of Dante" gives "a simple account of the

Divina Commedia." It was written for private circulation in a school magazine, in which position it was probably useful; and we would not deny that in its present form it may serve as an introduction to those hitherto unacquainted with the work of the great poet. It is, however, very slight and distinctly dear—1s. 6d. for 74 small pages of large print.

MR Herder is making steady progress with Dr Pohl's edition of the works of Thomas a Kempis. The first instalment was vol. v*—"Orationes et Meditationes de Vita Christi"—which appeared about two years since, and has been admirably translated into English by Dr Duthoit (see C.B.N. of February last); vols. ii and iii have now appeared. The first of these contains the text of the immortal "Imitation," together with nine short tracts on ascetic subjects. The text of the *Imitation* is a minutely critical edition of the autograph of Thomas a Kempis preserved in the Royal Library, Brussels. Twelve photographic reproductions of the MS. are given in the appendix. Two peculiarities are the result. The familiar division of the text into verses disappears (it was first introduced by the Jesuit editor Sommalius in 1599, Thomas's MS. being dated 1441); and the book on the Holy Eucharist holds the third instead of the fourth place, as in Sir Francis Cruise's recent translation, though for convenience of reference the editor still numbers the two books in the traditional way. It is perhaps not generally known that the name *De Imitatione Christi* does not properly belong to the whole work; it is merely part of the title of the first chapter, which

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usage has extended to the whole. Volume iii contains a meditation on the Incarnation, and sermons and prayers on the Life and Passion of Christ. One of the little tractates, "An Alphabet for Monks," is particularly interesting. A precept of from two to sixteen lines is given beginning with each of the letters of the alphabet, the first being the well-known maxim from the Imitation: *Ama nesciri: et pro nihilo reputari*. Both the format and print of these volumes are artistic and attractive.

AT a time when the Church is celebrating the Jubilee of the definition of the doctrine, the publication of a new and revised edition of Archbishop Ullathorne's treatise on *The Immaculate Conception of the Mother of God** is highly opportune. The first edition, published nearly fifty years ago, has been so long out of print that it is scarcely known to the present generation, and many who will now read it for the first time will probably be surprised at the charm and freshness of its style. The Bishop of Birmingham contributes a short introduction to this work of his illustrious predecessor which gives us some insight into the careful and painstaking work bestowed on it by Canon Iles, who has not only put in, as directed, the notes and additions prepared by the author himself for a second edition but has, as far as possible, verified and corrected the references. One feature in the admirable index is new to us, which adds greatly to its value and may, we hope, be copied by other authors, namely, that in each case after the mention of an author is added in brackets the date at which he flourished. If we bear in mind the adage that "chro-

nology is the eye of history," we cannot fail to appreciate rightly the boon afforded in doing this. We note however that on p. 78 Aretas, Bishop of Cæsarea, is spoken of as belonging to the tenth century, whereas in the index he is placed in the sixth. The clear type and get up of the book cannot but commend the whole Westminster Series, published by the Art and Book Co., in which this treatise is included.

AMONG the encouraging signs of the times is the increase of popular manuals of theology, of which *Sequentia Christiana** is the most recent. There might be some difficulty in understanding the title, but the author explains in the preface that the object of his book is to give a simple and concise account of the chief doctrines of the Catholic religion in their natural and logical sequence. There is indeed a second title, "The Elements of the Christian Religion"; but the work is by no means elementary, though it is not deep; it is a well-developed, well-argued, and, on the whole, clear exposition of such dogmatic theology as an ordinarily well-educated Catholic might be expected to know; and one who should study the book and retain its contents would be proof against many of the errors and difficulties of the day. Here and there the style is somewhat obscure—e.g. (p. 190): "In the Church the first grace given is baptism, in places where as yet the gospel has not penetrated an act of faith in the one true God." The author has evidently a great devotion to our Blessed Lady; but he would have done better not to refer to her in capitals—

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SHE, throughout—especially as no one of the Three Persons of the Blessed Trinity is indicated in this manner; this can serve no useful purpose, and may be a stumbling-block to the weaker brethren without. Much praise is due for the marginal notes, the numbering of the paragraphs, and the excellent index and table of contents; and paper, type and binding are all good. The book is tenderly dedicated to Dr Luke Rivington, “who listened to my doubts with so much patience, solved my difficulties with so much erudition, and led me by the hand into the Church of God.”

SOME time ago we mentioned that the C.T.S. of Ireland had in preparation a version of their penny Prayer-book in Gaelic. This has now appeared, and, although we are unfortunately unable to profit by the devotions it contains, we have no hesitation in commending it as one of the most useful as well as ornamental publications of the Society. The beautiful Gaelic character is very clearly printed; the get-up is extremely neat, and the book (of 70 pages in stiff cardboard cover) is extremely cheap. It will form an important adjunct to the movement for reviving the Gaelic language.

NEITHER so cheap nor so elegant is the version in Welsh by the Rev. J. H. Jones of the Epistles and Gospels (*Epistolau ac Efengylau*) for Sundays and Holy Days (price 6d.) brought out by the Catholic Truth Society; it is fair to say that C.T.S. is not responsible for the get-up of the work. When St Teilo's Society was amalgamated with C.T.S. about two years ago, it was arranged that this translation, then in course of printing, should be proceeded with: and the present little book is the result.

We hope that it will be appreciated by those for whom it is intended and in whose interest it has been undertaken.

THE more recent issues of Messrs Cassell's sixpenny *National Library* consist mainly of reprints of books which appeared in the former series issued some years ago, Shakespeare's plays being largely represented among them. We think this is a mistake; we were led to expect that the new series would consist of books not published in the former; and there are more attractive editions of Shakespeare in the market at the same price. Such, for example, is that with which Mr Heinemann has begun his *Favourite Classics*, of which four volumes have reached us. These are probably the prettiest and best sixpenny books (net) ever issued; each is beautifully printed and tastefully bound in green cloth with a neat design and gilt back, has a well-chosen frontispiece and an excellent introduction by Mr George Brandes. By permission of Messrs Macmillan the text of the Cambridge Shakespeare is employed.

MESSRS Gill and Son have brought out a new edition of Miss Frances Noble's story, *The Temptation of Norah Leecroft*,* which was originally published some years since by the Catholic Truth Society. The tale in its former issue was well received, and we anticipate for it a new set of readers in the country where it now appears. We are sorry the price has been raised, as this will somewhat militate against its popularity.

WE were wrongly informed as to the price of Sir Francis Cruise's translation of the *Imitation*, pub-

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Catholic Conference

BIRMINGHAM

THE ART AND BOOK COMPANY will hold a Stall in the Conference Hall for the display of a limited but significant selection of their Books and Pictures, and of Specimens of work done at their Press, the **ARDEN PRESS, LEAMINGTON.**

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lished by the C.T.S. of Ireland. The edition in cloth flush is 6d., not 4d.—cheap enough, but not so phenomenally cheap as we had supposed.



"We Catholics."

IT is usually wisest, as it is always safest, to see a book, even if you do not read it, before writing a notice of it. Neglect of this elementary precaution has caused a contemporary to refer to a pamphlet * recently issued by Messrs Kegan Paul as a "new edition" of one which appeared some twenty-five years since under the above title and "was admirably adapted to give us a good conceit of ourselves." The original publication was devoted to showing the exalted position attained by Catholics in almost every conceivable grade of society, and suggested the remark that, to make it complete, it only needed a statement of the number of Catholics hanged. But the resemblance between the old optimistic issue and the present pessimistic pamphlet begins and ends with the title; in every other respect they are diametrically opposed, and those who buy the new one expecting to find themselves flattered will be somewhat startled when they peruse its pages.

The anonymous writer of the new pamphlet speaks with uncompromising frankness as to our weaknesses, especially as regards leakage and want of education. For these he suggests various remedies, some of them impracticable, however excellent in themselves; others of doubtful excellence. We doubt whether it be possible, even if it were desirable, to establish fully endowed colleges at Oxford and Cambridge, or to fuse our existing boarding-schools into two, one in the north, the other in the south. Those most competent to judge would prefer to see our young men

taking part in the ordinary life of the Universities, and we should be loth to sacrifice the traditions of Old Hall and Ushaw, Downside and Stonyhurst. "Good secondary schools" are indeed urgently needed, but their establishment in "every large town" is hardly possible of achievement at present, even if, *per impossibile*, those who waste their money in bad and costly decoration of churches could be induced to apply it to some useful purpose. If half the money which is spent in bad glass and over-pinnacled altars were devoted to some of the practical methods of counteracting the leakage, the Church would be the gainer, and we should have less cause to grieve over our losses. The condition of our periodical press calls for the writer's animadversion, and we have much sympathy with his complaint. "There is no paper published by Catholics," he says, "that dares to tell the truth," and certainly the fate of our more independent newspapers has not been encouraging. But at present it seems hopeless to expect any improvement.

We think objection may fairly be taken to some of the author's positions. For example, he complains of the increase of churches and clergy as disproportionate to that of the flock, and of the absence of any similar increase in the number of Catholics. Yet surely the leakage, at any rate in the past, has been due to a large extent to the insufficiency of clergy and missions, and the supplying of them is a necessary provision towards staying the tide of defections. It is difficult to believe that the suggestion that the Government should have a veto on the appointment of bishops is meant to be taken seriously; and there are other remarks to which exception may be taken. The manner does not always commend itself to us—for example, it is not customary to speak of living persons by their surnames without any prefix, and we fail to see why a bishop should be treated with less than ordinary courtesy in this respect—and there are sentences which would have been better omitted. But, defects notwithstanding, the

* *We Catholics, Bishops, Priests and People.* By One of Them. Crown 8vo, pp. 12. 6d. net.

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Associates of the Society are enrolled on payment of 2s. 6d., or not less than 1s. per annum. Members willing to collect small sums are requested to communicate with the Hon. Sec. Associates' Fund, 69 Southwark Bridge Road, S.E. Donations, however small, will be gratefully received.

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pamphlet, which is very dear—sixpence net for twelve small pages!—is interesting and suggestive.



Nature Study.

THE object of *Eton Nature Study*,* which this volume completes—the earlier portion has already been commended in these columns—is to awaken the power of observing nature in boys, and to teach them how to observe. Nothing could be better than such an object, and it is not easy to imagine anything more likely to attain it than the course prescribed in the book before us. The range of subjects treated is very large, so that all boys with any aptitude for natural history in its wider sense are sure to find some branch of it brought to their notice which they will be tempted to follow up, while the method in which they are instructed to pursue their investigations will, if they do but follow it, make them effective workers in this vast field. The apparent position of the sun at different seasons and hours; egg development and that of bulbs, corms, tubers and seeds; the opening of flowers; wood-lice and centipedes, ants' nests, bees, trout-fry and tadpoles, vegetable galls, the movements of plants, silkworms, the structure of fish, frogs, snakes, horses, hedgehogs and doves—these are some of the subjects studied, and in each case precise directions are given marking out the points to which attention should chiefly be devoted. This is further secured by the illustrations, which are as excellent as they are numerous. We should be glad to feel

that such books as this find a public in our Catholic schools, and that the work of observation which Father Gerard set on foot at Stonyhurst was carried on elsewhere.

What the volume just noticed does for elder children, Miss Catherine Dodd's *Nature Studies and Fairy Tales** does for younger ones, or rather for their teachers, for the object of her book is to show how infants and the lower classes in older schools should be interested in the subject. Her instructions, "based on the theories of Froebel and Herbart," are simple and attractive, and seem well calculated to awaken the interest and bring out the intelligence of the youthful student. The introductory portion is excellent reading, for Miss Dodd has wide experience and broad sympathies, and her suggestions are thoroughly practical. We are glad to see that she recognizes the teaching value of fairy tales as opposed to "goody-goody" realistic stories, and that she discriminates between the old folk-stories, of which she approves, and "modern fairy tales," which, except Andersen's, "are to be excluded from the school-room." But such stories are to be "carefully selected," and "all which glorify cunning or trickery should be modified or avoided"; we fear that the delightful but unprincipled "Brer Rabbit" would come under Miss Dodd's ban, but is any child the worse for a knowledge of his vagaries? The lessons devoted to "Nature Study" are extremely well done, and some of the examples of "brush-work" are quite charming—indeed, all the illustrations are excellent. The book is suggestive and interesting, and all who have to do with teaching the very young will find it useful.

* *Eton Nature Study and Observational Lessons*. By Matthew Davenport Hill, M.A., F.Z.S., and Mark Webb, F.L.S. Part II; pp. xvi, 174. Price 3s. 6d. Duckworth.

* 8vo, cloth, pp. 206. Price 3s. 6d. Nelson.

Catholic Conference, 1904, to be held at Birmingham, September 26--28.



On Sunday, September 25

His Grace the ARCHBISHOP OF WESTMINSTER will preach at St Chad's Cathedral in the morning, and the Rev. J. GERARD, S.J., in the evening. Special sermons will also be preached at the other Birmingham churches.



Monday Evening, 8.

Public Meeting in the Birmingham Town Hall. Address by His Grace the Archbishop of Westminster on the Education Question.

DURING the evening a selection of Ecclesiastical Music (plain chant) will be given by the augmented Choir of Oscott College, conducted by the Right Rev. Monsignor PARKINSON, D.D.



Tuesday Morning, 10.30--1.

Opening of Conference.

N.B. All the meetings will be held in the Temperance Hall, Temple Street, except the Bishop's Reception on Wednesday Evening.

Those wishing to take part in the discussions must send up their names to the Chairman, who will announce them to the meeting. Speeches must not exceed ten minutes in length.

Catholics and the Intellect.

"A Leaf from the Enemy's Book."

BY THE REV. JOHN GERARD, S.J.

QUITE a new importance now belongs to the cheap press, which in the future will be the chief educator of the great mass of the people. This fact is recognized by those who, like the Rationalist Press Association, are seizing upon this means of propagating materialistic and atheistic doctrines, and their zeal and energy in this propaganda constitutes a danger of the first magnitude for Catholics no less than others. To counteract it two things are required: First, we want a school of writers, with sound knowledge of scientific and other questions, and a style which, without being shallow or flippant, will be truly popular; and it will not be difficult for such to expose the gross fallacies of the so-called arguments on the other side. Secondly, there must be substantial assistance from the Catholic body generally, to make the due circulation of such writings possible. The Rationalist Press Associates announce that they do not expect their publications to pay, but are actuated solely by zeal for their cause. We must take a leaf from their book.

Tuesday Afternoon, 2.30-5.
Papers on Catholic Education.

I. "The Education Peril."

BY THE REV. HERBERT LUCAS, S.J.

I. EXTREME GRAVITY OF CRISIS. We are threatened with nothing less than the loss of our primary schools, and there is a woeful lack of secondary schools, the need for which becomes more and more urgent. The crisis arises from: (a) The Act as it stands; (b) The hostile administration of the Act; (c) The opposition to, and threatened alteration of, the Act.—**II. WHAT IS TO BE DONE?** (1) We must have a war-chest. We can make no sort of a fight unless our school premises are in thoroughly good order; this involves a great expenditure: funds are also needed for secondary schools. (2) We cannot raise such a fund without a very serious crusade. (3) No such big movement is possible unless we have a clearly defined policy. (4) This again necessitates the appointment of a small, strong, active committee: duties of the committee. All, of course, subject to approval of the Hierarchy, to whom we look for guidance.

II. "The Catholic Aspect of the Education Question."

BY PROF. WINDLE, F.R.S.

How has the Education Act worked, especially as regards secondary schools, and how is it affecting grammar schools and pupil teacher centres? What should be our policy in the coming educational struggle? Should we demand special treatment? What conditions could we accept?



Tuesday Afternoon, 5.30.

Meeting of Children of the Catholic Schools. Address by Rev. James Nicholson, S.J.



Tuesday Evening, 8.

Lecture on Ecclesiastical Music

by MR R. R. TERRY (Musical Director of Westminster Cathedral), illustrated by a selection from the works of the great composers of the Palestrina School, rendered by the Oratory Choir under the direction of Mr Sewell.



Wednesday Morning, 10.30.

Catholic Social Work.

I. "Rescue Work in the Birmingham Diocese."

BY THE REV. G. E. HUDSON.

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II. "The Training of Girls."

BY MISS PROCTER.

THE necessity of training Catholic girls to fill their place in the world, and the necessity in all time of woman's work. Some account of the methods pursued in Austrian Poland.

III. "The Human Side of the Social Problem."

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THE urgent need for social work.—The present desire for active employment.—The moving of modern waters.—The spread of philanthropy among all sects.—Improved social conditions only the means to an end.—The moral value of human life according to Marcus Aurelius.—Dearth of Catholic workers.—The power of sympathy.—Compassion the keynote of Christianity.—Christian socialism the remedy for social ills.—Personal experience in London slums.—The forces that make for crime.—How religion is handicapped.—Incidents in the life of an east-end girl.—Extenuating circumstances.—The factory girl a victim of economic disorder.—Social and domestic life in the alley.—Life in the factory.—Machinery *v.* man.—Good effects of guilds and sodalities.—Anomalies of education.—Culture in the top attic.—The "rope-walk" girl.—Her views and difficulties.—The woman who tramped the streets.—Her fruitless search for work.—No rest for the destitute.—The workhouse or the river?—The mental conflict and final issue.—The need for social regeneration.—Defect of modern endeavour.—A suggestion.—The ages of faith.—Materialism of to-day.—The appeal of Pius X.



Wednesday Afternoon, 2.30-5.

Catholic Literature.

I. "The Work of the Catholic Truth Society."

BY JAMES BRITTEN, K.S.G., HON. SECRETARY C.T.S.

THE aims of the C.T.S.—How far these have been carried out.—The impetus given by C.T.S. to Catholic literature at home and abroad.—The need for extension of the work and for placing it on a permanent footing.—To effect this increased support is necessary.

II. "Lending Libraries."

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Closing of Conference.



Wednesday Evening, 8.

Reception by His Lordship the Bishop of Birmingham at the Grand Hotel. Promenade Concert conducted by Mr F. W. Beard. Evening dress optional.



Thursday.

Excursions.

1. To Oscott and Erdington. Leave Grand Hotel at 10 a.m.; lunch at Oscott for 40; tea at Erdington; see College and Abbey; Reach Birmingham about 5.30 p.m. Tickets 4s. 6d.

2. To Baddesley Clinton. Lunch for 12. Go by G.W.R. to Lapworth Station and walk about three miles. Tickets about 2s. 6d.



Tickets for Admission

to all the meetings of the Conference, with an invitation to the Bishop's Reception, will be forwarded to all Members of the Society whose subscriptions are not in arrear.

Associates' Tickets, price 2s. 6d., admitting to all the meetings, may be purchased, by post, from the Very Rev. Canon Keating, Bishop's House, Birmingham; or from the Manager, C.T.S., 69 Southwark Bridge Road, London, S.E.

Further particulars may be obtained from the Guide Book, to be obtained from Canon Keating as above, price 6d., by post 7d.

The Catholic Association, which is to be represented at the Conference, has made the following arrangements for the convenience of those going from London. Hotel accommodation has been secured at the Grand Hotel and also, at a lower rate, at the Cobden Hotel. The charge for the ticket to include railway fare, hotel accommodation for four days and admission to the Conference is: At the Grand Hotel, £3 10s.; at the Cobden Hotel, £2 10s. Visitors availing themselves of this tariff will leave St Pancras (Midland Railway) at 8.40 a.m. on Monday, returning from Birmingham on Friday at 5 p.m., arriving in London at 8.40 p.m.

All the railways have agreed to the issue of tickets from Birmingham to places within a radius of fifty miles during the Conference at a single fare and a quarter for the return journey, upon production of the Conference ticket.

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Forthcoming.

THE C.T.S. will publish immediately their cheap edition of Newman's *Lectures on the Position of Catholics*, delivered in 1851. Dr Barry has contributed an introductory essay, and the volume will have for frontispiece a portrait of the Cardinal from a photograph taken by Father Anthony Pollen in the summer of 1889.

MR A. H. Mathew is preparing for publication by subscription an illustrated Pictorial New Testament History for Catholic children. The size will be folio, and the coloured plates will number about 200. The descriptive text at the foot of each plate will be in six languages, in parallel columns, so as to make the work serviceable in the homes and schools of Catholics all over the world.

MESSRS Sands and Co. will publish shortly a volume entitled *In the Morning of Life: Considerations and Meditations for Boys*, by the Rev. Herbert Lucas, S.J.



Church Music.

THE Bishop of Salford has sent out to his clergy copies of the Holy Father's *Motu Proprio* on Church Music with the following instruction:

It must be understood that in all large churches, when it can be done, the instructions of the Holy Father are to be carried out fully without delay. The English bishops will shortly issue joint instructions on the subject, and are only waiting some further replies from Rome upon points of detail before doing so. Meanwhile it is of the utmost importance that clergy and choirs should be preparing to carry out the directions which will shortly be issued. The training of schoolboys to sing simple Masses and Benediction services, and the gradual introduction of congregational singing of the same, will prove most excellent and convenient ways of bringing about the necessary changes required by Pope Pius X.

His Lordship has also issued a very full list of approved music prepared

by his Commission. This we hope to notice in our next issue; copies may be obtained of Messrs Roberts, Chapel Street, Salford, price 6d.

IT will be interesting to see how far his Lordship's instructions affect Stonyhurst, which so far does not seem to have been greatly influenced by the *Motu Proprio*. The following extracts from the "Stonyhurst Magazine" make this clear, and show incidentally the difficulties attendant on the performance of non-ecclesiastical music:

Feast of the Sacred Heart. Gounod's *Messe du Sacré Cœur* was performed with the usual accompaniments. The alto solo in Fr de Zulueta's *O Cor, Amoris Victima* was hardly well sung, not as regards notes, but tone: but we must remember that such a voice is one of the hardest to find good among men or boys. One rarely hears of an alto solo at a concert, though trebles abound. Here, especially, altos are in a transitional stage, having performed as trebles, and hoping some day to become tenors or even perhaps basses. . . . From all accounts the performance of Gounod's *Messe Jeanne d'Arc* on St Aloysius' was very creditable. It is not a popular mass in the sense that the *Messe Solennelle* is, for it has no "time" in it; in other words it escapes a premature death by being whistled, sung and hummed everywhere. But for all that it is beautiful, seeming to breathe the spirit, half bold and manly, half delicate and feminine, of the Maid of Orleans. [!] . . . Mozart's 1st Mass in C was given for the Feast of SS. Peter and Paul with Esclava's fine *Tu es Petrus* for the Offertory. The less said about the performance as a whole the better—the violins would do well occasionally to follow the directions on their copies, and provide themselves with sordini—and the trebles would be better if they did not lean so helplessly on their leaders.

THE little *Handbook of Rules for Singing and Phrasing of Plain-song* issued by the Benedictines of Stanbrook is not new but has only just reached us. It is an extremely handy epitome of the rules according to Solesmes, and explains, with musical illustrations, the numerous kinds of neums with their somewhat strange names. We hope that in the next edition a different kind of wrapper

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will be employed, as it is almost impossible to read the print on this. The cost of the little book, which may be had from Stanbrook Abbey, Worcester, is 3d.

It will be interesting to see how the *Motu Proprio* affects America. Certainly we have nothing in England like the following, which we take, *verbatim et literatim*, from a number of similar Easter announcements in the Minneapolis "Times" for April 2, 1904:

ST CHARLES.

8 a.m.

Grand Musen Mass (Grieg), children's choir.

Kyrie—"Christe Eleisen," Mary Murphy.

Gloria—"Gratias Agimus Fibi," Lucy Hedding.

"Qui Tollis," Eva Corbett.

"Credo."

"Regina Cœli" (Lambat), May Murphy and choir.

"Sanctus."

"Benedictus," Gertrude O'Brien, Sophy Gau and choir.

"Agnus Dei," Margaret Schich and choir.

10.30 a.m.

Haydn's Mass in C.

"Vidi Aquum" (Gregorian).

"Kyrie" (Haydn), Miss Le Valley, Miss Morrill and chorus.

"Gloria."

"Qui Tollis," Melvin Cole.

"Hæc Dies" (Hammerel), male chorus.

"Credo" (Haydn).

"Et Incarnatus Est" (Haydn), Mrs Le Valley, Miss Morrill, Mr Andersen, Mr Cole.

"Regina Cœli" (Wiegand), Mrs Florence Parks.

"Sanctus" (Haydn), Miss Morrill, Mr Anderson and chorus.

"Benedictus," Mrs Le Valley, Miss Morrill, Mr Anderson, Mr Cole.

"Agnus Dei," chorus.

"Praise Ye the Father" (Gounod).

The full choir, under the direction of Mrs Florence E. Parks, will have the assistance of a full orchestra and Miss Eulalie Chenevert at the organ.

It is right to add that the various denominations, from Episcopalian to Unitarian, vie with Catholics in the programmes set forth.

THE "Montreal Witness" of the same date devotes a large portion of its space to similar announcements, illustrated by portraits of the organists and choirmasters. Here is a specimen of the Catholic services:

ST PATRICK'S CHURCH.

The service will open with the singing of old Easter carols by the choir.

Prof. Fowler's Mass No. 4 will be given, the soloists being Messrs G. A. Carpenter, F. Cahill, D. McAndrew, W. J. Walsh, J. M. Quinn and J. J. Walsh. *Regina Cœli*, by Gastinel, tenor solo, will be sung by Mr Lamoureux, the blind tenor, at the offertory.

In the evening Solemn Vespers will be chanted, Riga's *Hæc Dies* and Wagner's *Tantum* will be sung during the Benediction.

Prof. Fowler will play Mendelssohn's "Priest's March" at the close of the service.

WE clip from "Catholic South Africa" the following account of the Midnight Mass at Durban last Christmas: the last sentence puzzles us:

The order of the service was as follows: *Veni Domine* preceded the Mass, solo and chorus by Schulthes; Farmer's Mass in B flat; offertory, Pastorale, oratoria for Christmas; after the Elevation, *Cor Jesu*, solo and chorus by Schulthes. The Cathedral choir, which has reached a high standard of excellence through the efforts of Mr Beresford Smyly, was augmented for this occasion. That well-known vocalist, Miss Katherine Kips (contralto) took the leading solo part, the other solos being in the capable hands of Miss Fyfe (soprano), Messrs Tarrant and Brown (tenors), Mr J. Wade (bass), Mrs Wheeler, Miss Eugene Hoby, Mr E. Forrester, etc. At the close of the service Mr Charles Burrus sang the tenor solo in a beautiful composition of *Adeste Fideles*, arranged for solo and chorus. After the musical service was ended Holy Communion was celebrated.

A CORRESPONDENT writes:

Yesterday, at Lincoln, on entering the Cathedral, judge my surprise to hear the choir practising the *Gloria* of the so-called Mozart No. 12! Our Anglican friends seem to need a *Motu Proprio*.

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The Antidote.



HE "Daily News" of May 28, in the course of a review of M. Emile Reich's book, "Success among Nations," says: "He has most interesting chapters on religious success, defending with some vigour the Jesuits against their assailants, and emphasizing the immense present importance and future power of the Roman Catholic Church"; and gives the following extract:

Of all organized politics, the Roman Catholic Church has, by its organization, realized the deepest political psychology. It has inherited, in all their vigorous vitality, the ground principles which led to the building up of the Roman empire, and which gave that empire its strength; those principles it has, however, utilized with such wisdom and developed to such good effect that it is to-day, though shorn of much of its influence, still the mightiest body politic ever reared in history, and the most enduring. It is unwise to rate the present political power of the Papacy too low, and those who are inclined to do so should remember that one of Europe's greatest statesmen, Bismarck, found that he had made a fatal mistake in making light of Papal power.

Its antagonists are warned not to make the fatal mistake of underestimating their adversary, an adversary, the "Daily News" continues: possessing a power so great that nothing short of ignorance or wilful blindness can venture to predict the downfall of the Roman Catholic Church.

MR Andrew Lang in "Longmans' Magazine" for August has some

interesting and amusing notes on Father Gerard's "The Old Riddle." After more serious appreciation he writes:

The Haeckelian doctrines, though published at 6d. by the "Rationalist Press" (I think), are too obviously not rational. They were made in Germany, and I hope the British capitalist who is ready to offer "sixpence for your thoughts" will prefer to patronize British industries. Try Messrs Huxley and Darwin's old-established firm in extraordinary ideas, and avoid foreign spurious imitations offered under the untradesmanlike pretence, "The same concern." If any inconvenient results are experienced, ask for our "Jesuit's Bark"—Father Gerard's reply.

It will be remembered that Mr Lang some little while back expressed his approval of other Jesuit writers. Mr Walter Walsh should keep an eye upon him.

THE "Daily News" of August 16 prints a remarkable letter from an Irish Protestant in answer to one on "the oppression of the priest" in Ireland. In the course of it he says:

The complaint that the Catholics have built themselves churches, colleges, cathedrals and bishops' palaces paid for out of the poverty of the people does not lie well in the mouth of a Protestant. . . . Is it not mean for a member of a Church which first got by confiscation all the Catholic endowments, institutions and schools, and has for centuries fattened on exactions from the Catholic and often starving poor, to reproach the Catholics for having at last begun to provide themselves with churches, residences for their homeless clergy, and schools of a modern type?

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Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by the publisher for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

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NOTICE.

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 41 Boston Road, Brentford, Middlesex. Advertisements should be addressed to CATHOLIC BOOK NOTES, c/o Art and Book Company, Cathedral Precincts, Westminster, S.W.

"Heralds of Revolt."

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ticists, Dr Barry remarks
that "It was an axiom with
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the mind we must charm the ima-
gination" (p. 180); and no small
measure of the author's own suc-
cess is due to his faithful following
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sent the best products of his mental
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The method of his "Quarterly" articles repays study: Dr Barry knew his readers, and displays consummate skill in driving home truths which, boldly stated, would only repel. No principle is sacrificed, no doctrine understated; without forcing Catholic dogma to the front, erroneous teaching is considered on its own merits and with sure analysis, sympathetic yet critical, its flaws are unveiled and the germs of truth it contains separated from the germs of the dissolution that must surely overtake it. *Heralds of Revolt* is a book to read and read again.

Notes on New Books.

THE *Faith of a Christian*,* "by a Disciple," is a most important contribution to the literature of orthodoxy, so sorely required in our day. In it is presented a singularly close and powerful line of thought leading from the recognition and realization, not merely of the existence of God but of our relations to Him, up to the practical, or, as Newman would style it, the *real* acceptance of Christianity, as that atmosphere in which alone human nature can attain the ideals for which it instinctively yearns. How many readers will reap from the book its full fruit is another question, for it demands not only close and continual attention, but a philosophic grasp which is not too common. But, for those who can apprehend its argument, it must prove a most valuable aid towards faith, well worth all the care and labour which may be required for its mastery. Particularly striking is the first chapter, "Man's Knowledge of God," in which the author examines the agnostic position and finds it utterly unreasonable. Far from it being true that, even if God exists, man can have no real knowledge concerning Him, it is argued that the ideas of Causality, Truth, and Goodness, which are certainly not of man's making, must point to a primal reality in which alone they can have their source, and which can be none other than the God of the Theist. Thus "the knowledge of God involved in the true idea of God, is a knowledge which answers to a corresponding reality," and it is such correspondence which distinguishes perception from imagination. We cannot, however, attempt in a few lines to do any sort of justice to the

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manner in which the author works out his argument, still less to its development in subsequent chapters. We can but recommend his work most cordially to the thoughtful reader.

IN *The Religious Doubts of Democracy*,* edited by George Haw, we have a collection of papers by various hands, stating the reasons which induce their several writers to accept Christianity. They were written in response to an invitation of Mr Robert Blatchford to discuss the anti-Christian conclusions contained in his own pamphlet, "God and my Neighbour," and were published in his organ "The Clarion." In them such topics are dealt with as "Christianity and Socialism"; "Christianity and Rationalism"; "Christianity and Science"; "Christianity and other religions"; "Christianity and History"; "Christianity and Atheism"; "In Defence of the Old Testament"; "Have the Gospels been tampered with?" "Can Man sin against God?" and so forth. Amid such diversity of subjects, treated by different writers, it is not to be expected that there should be a very consistent level of merit, and as a matter of fact the merit is very unequal, while in some instances there is evidence of carelessness, to say the least, which is not calculated to inspire confidence. It is unfortunate, for example, in the section on Christianity and Science, to find so well-known a name as that of Dr Bastian given as "Bartian," and this is typical of the looseness of treatment which we have met with throughout the same paper. Such drawbacks notwithstanding, however, there is a great deal that is good and suggestive in this collection, while the evident

earnestness of the writers cannot fail to be impressive. The most stimulating contributions are undoubtedly those of Mr G. K. Chesterton, whose raciness will probably be stigmatized by opponents as flippant, and might deserve the reproach but for the sound and shrewd sense which his remarks embody.

THE clergy of St Chad's, Birmingham, are in every way to be congratulated on the very handsome volume in which they have compiled the *History of the Cathedral* from its opening in 1841 to its re-opening this year. We wish it could be said of all our churches as of this that a record has for many years been kept of the principal events connected with them by one of the resident clergy; too many of them, unfortunately, have no annalist, and it is impossible to ascertain the details of their history. An introductory chapter gives a sketch of Catholicity in Birmingham since the end of the seventeenth century, but the book is mainly concerned with the Cathedral itself, from its foundation to the present day, with accounts of the many fervent souls, clergy and laity, who have been associated with its history, and a full description of the building and its ornaments. Admirably printed, illustrated with singularly good half-tone blocks, and handsomely bound, the volume is in every way—save in the absence of an index—a model of what such a book ought to be, and is well worth the 5s. asked for it. But for those who cannot afford this, there is an excellent edition in wrapper at 1s. (net), which includes all the text and some of the illustrations. Both may be obtained from Messrs Cornish, Birmingham.

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sermons by Dom Bede Camm on *Tyburn and the English Martyrs**—four of them delivered in the convent chapel close to Tyburn, the fifth at York on the occasion of a Ransom pilgrimage. The book is a new tribute to Dom Bede's well known zeal for our martyrs; the sermons are full of interest and of information, and cannot fail to help in spreading the knowledge and love of those holy folk who gave their lives for the faith. The volume is very prettily printed, but is marred by some misprints—e.g., "Macchiavellian" (p. 6), "fiœtid." (p. 16). Among the works on the martyrs, of which a list is given, the shilling abridgement of Challoner and Father Morris's well-known lecture—both published by the C.T.S.—might have found a place.

It is impossible to read the account of *Sir Edward Elgar*,† which Mr R. J. Buckley has contributed to Mr John Lane's attractive series of "Living Masters of Music," without echoing the words of the Carpenter—"The butter's spread too thick." Reading his book, we are haunted by an uncomfortable suspicion that Mr Buckley is poking fun at us—his style so much reminds us of Mr Hilaire Belloc in his account of "Emmanuel Burden," which we hope to notice next month; and we incline to the opinion that Sir Edward himself, although "not a great laughter in point of cachinnation," will "laugh internally, deeply, silently" when he reads his Boswell's account of him (unless indeed he indulges in "cold and scathing sarcasm"); for Mr Buckley, who sometimes writes "in jocular vein," is never so comic as when he is most serious. Apart from its style, how-

ever, he has given us an interesting account of the composer whose merits have been recognized not only (nor first) at home, but abroad (though we doubt whether "the story of his appreciation in Germany deserves a whole volume to itself"). We Catholics have reason to be proud that out of our limited numbers have arisen an Elgar and a Bentley, and we may hope that some one will follow who shall do for painting what these have done for music and architecture. Mr Buckley quaintly tells us that "without his musical surroundings Elgar might have been a poet, might have emulated Dante or Milton"; but surely the composer of "The Dream" is a poet, although he expresses himself in music rather than in words. The book will be read for its facts, though we think these were better stated some time since in the "Musical Times," but it will be treasured for its English—the account of Elgar's "Te Deum" on p. 52 and of his "general conversation" on p. 40 may be singled out for special admiration where all is admirable. For the primary meaning of "admire" is "to wonder at."

We give a hearty welcome to the newest prayer book—*The Catholic's Manual*, by Father Tilmann Pesch, S.J.—of which Mr Herder, of Freiburg, sends us a copy. We cannot do better than quote from the preface (by Dr Wilhelm) an account of its aims and scope, adding that we endorse everything that this account contains. Books like this are the best antidote to the sentimental or hysterical effusions which, we are convinced, have done and are doing great mischief and are lowering the tone of true devotion. Dr Wilhelm says:

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many respects from the prayerbooks in common use. It appeals to thoughtful men and women who look upon religion as the most important factor in life, and are anxious to "present to God a reasonable service" (Rom. xii, 1). Instructions on the foundations of faith, on dogma and morals, on the Church and her institutions; maxims for the conduct of life; the standard prayers of the liturgy, and prayers for all circumstances are skilfully blended into a valuable *vademecum* for every thinking Christian.

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ALL readers of the life of St Teresa will remember the "Master John of Avila," who was the only man in all Spain who was considered competent to pass an opinion on her autobiography. The selection from his letters recently translated and published* shows the versatility of his mind. While he was able to advise one of the greatest of mystical saints, and congratulate with lofty spirituality a holy friend on his approaching death, he could condescend and minister to wants of a lower sort, such as the consolation of a mother on the absence of her son, or the disentangling of webs woven by a scrupulous young lady. Abbot Gasquet tells us in his preface that the countless letters of spiritual direction penned by Blessed John were written with ease and rapidity, and that "as a rule, he wrote down just what occurred to him without previous thought or study." This is the more remarkable as each item of spiritual counsel reads as if it had been well weighed, and there is no trace to be found of random or hasty judgement.

It is interesting to notice how

* *Letters of Blessed John of Avila*. 8vo, cloth, pp. 168. Burns and Oates.

the movement initiated by the Rev Mr Spencer Jones in favour of the Sulpician method of Catechism has taken root in the Anglican Church. Not only is the method in full swing in many Anglican churches, but a Society of the Catechism exists for its extension. Dr Chandler, Anglican Bishop of Bloemfontein, has given an account of *The Greater Catechism at Work** in the principal parish of his diocese, a large and poor district with some eight hundred children, in which our readers will find much to interest them, especially if they believe, as some believe, that our present facilities for giving religious instruction during school hours must not be considered permanent, and that when we are deprived of them, religious instruction will have to be given on Sundays on some such method as that of St Sulpice. In perusing the sample questions and answers at the end of the book we have found a considerable divergence between the doctrine of the Sacraments as taught in the Catechism of Bloemfontein and that put forward in the Catechism of the Book of Common Prayer. There are of course statements to which Catholics will take exception—v.g., "The Pope didn't like this" (the Reformation or "spring cleaning"), "and excommunicated us; so it happens that in Europe there are two parts of the Catholic Church, the Roman and the English" (p. 125). Dr Chandler might have gone further, and pointed out that "the English" part comprised within itself the greatest differences of opinion as to the Sacraments—his lordship says there are seven, but the Prayer-book knows only of two—and indeed as to almost every other item of faith and practice.

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In two recently published pamphlets* M. Houdard returns to the charge against Solesmes and all its works. Another *Athanasius contra mundum*, our author is nothing if not thorough. For him Gregorian chant, properly so called, no longer exists; it perished irretrievably during the three centuries which lapsed between the time of St Gregory and the date of the earliest extant MSS. He holds with Mr Edmund Bishop that as everything else connected with the liturgy underwent extensive modifications during that period, it is inconceivable that the chant alone should have remained unchanged. While not denying the valuable work which the Benedictines have rendered to the cause, M. Houdard affirms that their edition is a conflation of various readings, which never before existed in conjunction, and he expresses an opinion that it would have been better to edit one particular class of MSS. consistently and completely. But his chief point is that he absolutely denies the qualification "traditional" to the Solesmes method of rendering the chant, and alleges that it was invented by Dom Pothier "out of his own head," and is contrary to the maxims of all the old theorists. Dom Pothier contends that the chant has a free rhythm, and is to be rendered like oratorical prose, while M. Houdard alleges that Odon of Cluny, Guy of Arezzo, and Ariban the Scholastic lay it down most clearly that it is constructed in feet, each equal to the other, like the feet of versification; moreover he claims that Dom Mocquereau in his edition of 1903 (in modern notation, with execution marks) has appropriated this theory of his, previously scouted by Solesmes, and now protested

against by Dom Pothier. However, with all this independence of view, M. Houdard is perfectly loyal to the authority of the Church and is prepared to accept the authoritative edition when it appears.

MESSRS Methuen are proceeding apace with their "Antiquary's Books," the third of which—*The Old Service Books of the English Church*,* by Messrs Christopher Wordsworth and Henry Littlehales—is now before us. In some respects this is the most attractive of those as yet issued, owing to the well-selected, numerous and excellent reproductions—some in colours—of pages of service books with which it is illustrated. The books described are, of course, all of pre-reformation use, so that the volume should be of especial value and interest to Catholics, who can at any rate claim a continuity of use which it must be difficult for an Anglican to maintain with any show of plausibility: missal, breviary and pontifical are familiar enough to us, but have little in common with the Book of Common Prayer, however much that may have derived from them. The author's accounts of these and other books are clear and straightforward, and the very good index renders the contents of the volume extremely easy for reference. The literature of the subject has been carefully studied, and every page shows a thorough acquaintance with the subject treated of—the somewhat hackneyed phrase, "a store-house of information," may fitly be applied to this very attractive volume, which we hope will find a place in many Catholic libraries. We cannot but think, however, that to speak of the recitation of "the Ten Command-

* *La Question Grégorienne en 1904* (8vo, pp. 58, 2 fr.), *La Science Musicale Traditionnelle* (8vo, oblong, pp. 24, 1 fr.), Mirvault, St Germain-en-Laye.

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ments between (*sic*) 'Lord have mercy upon us' in the Prayer Book" as a possible [Anglican] illustration of a "farced" *Kyrie* is itself somewhat farcical, in view of the alteration of the words of the *Kyrie* and of the fact that it is now a *response* to the Commandments when recited.

THE Religious of the Sacred Heart at Roehampton deserve the thanks of Catholics for publishing some of the "historical plays" which have been prepared for and acted by the children under their charge. In this, as in too many other matters, our Anglican friends are in advance of us in familiarizing their young folk with the events of Church history through the medium of the stage; not long since we saw an admirable rendering of the legend of St Dorothy performed by a gild attached to an Anglican Church. The two plays before us—*Christians under Trajan* (1s.) and *St Catherine of Alexandria* (6d.)—are written in blank verse which is always dignified and is almost faultless in metre; the characters are few and clearly defined, and the interest, especially in the former—the latter is perhaps somewhat too compressed and a little wanting in incident—is well sustained. They are written for girls, but contain male characters, and as these must originally have been acted by girls, there seems no reason why the female parts should present any obstacle to the production of the plays in a boys' school. We look forward with interest to others of the series.

A SECOND impression has lately been issued of Mr Justin McCarthy's *British Political Leaders*.*

* 8vo, cloth, pp. vi, 331, with portraits. Price 3s. 6d. T. Fisher Unwin.

Needless to say, the book is brightly written, is chatty, reminiscent, and pleasantly free from party bias. The subjects are drawn from both sides of the House, and Mr McCarthy measures generously the good qualities of his political foes against what he conceives to be their bad ones. But the volume, in its essence, has only a doubtful value for English readers. The essays of which it is composed were written for Americans, to whom no doubt it was necessary to explain at length our parliamentary procedure, party system, and other particulars that are elementary knowledge on this side of the Atlantic. The book alludes constantly to "my American readers," and it preserves throughout American spelling. But we think that its most serious fault is the fact that no attempt seems to have been made to revise these sketches since their first appearance, despite anything that has happened to their subjects meanwhile. Thus we are invited to regret if the late Lord Salisbury's retirement from the position of Prime Minister "should mean also his retirement from the field of political life"; while elsewhere we read that "the whole truth will never be known until John Morley's 'Life of Gladstone' shall make its appearance"! It seems almost due to Mr McCarthy's reputation that his book should have been brought up-to-date in respect of such passages as these.

WE do not think Mr W. E. Norris is one of the large band of Catholics who provide fiction for the reading public, but his story of *Nigel's Vocation** is so careful in detail and so natural throughout that it leaves nothing to be desired

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from a Catholic standpoint. Most of his characters are Catholics—neither saints nor sinners, but good wholesome sensible folk; the Abbot and the Rev. Mother are neither exaggeratedly pious nor monsters of intrigue; Monsignor Nolan—not for the first time does a fictitious character usurp the name of a real person—is shrewd, sensible and human; and Nigel himself turns out all right (though we will not say *how*) in spite of his vagaries. There is plenty of interest in the book; the characters move and the story is kept going, and the objectionable folk come to grief, as one wishes they would always do in real life. The story is well worth perusal.

A Broken Rosary,* by Edward Peple, is the reverse of all this. There is sensation enough here—indeed, there is little else. The hero is a priest—at least, he is usually so styled, although we are told he is “neither priest nor friar, but a queer *mélange* of both” (!); he belongs to “one of the branches of the Order of St Dominic,” and lives with “the Brotherhood of the House of Peace,” a mysterious body presided over by an “abbé.” An objectionable female named Le Corbeau, with a “Circean arm,” plays Kundry to his Parsifal, and with like ill-success; but Léon la Valière (the priest) gets into trouble, and a Jesuit with a “dogged chin,” a “pale lank cheek,” “curving lips,” a “keen grey eye,” and a “slim accusing finger,” would have made it hot for him, but for the intervention of the Cardinal. We leave Le Corbeau in a convent and Léon on a ship at sea, and glad we are to get rid of them both and of all the lot. The Broken Rosary has almost nothing to do with the story.

THOSE who, like the crew engaged in the famous snark-hunting expedition, are “fond of quotations,” especially from other languages, will find an aid to their enjoyment in the volume of *Classical and Foreign Quotations** compiled by Mr W. F. H. King, of which Messrs Whitaker and Sons have just published a third and revised edition. The book is described in the title as “a polyglot manual of historical and literary sayings, noted passages in poetry and prose, phrases, proverbs, and bons mots”; it is very comprehensive, containing more than three thousand entries, often illustrated by quotations showing their use, and with metrical versions, sometimes of considerable merit, by the compiler. It is distinctly a book to add to the reference library, whether public or private, and the fact that Mr King is a Catholic will prove an additional recommendation in some quarters. The book is well printed and bound, and will lie open on the table: excellent indexes add to its usefulness.

MESSRS Bell’s “Handbooks to Continental Churches” have received an interesting addition in the shape of Mr R. S. Mylne’s history of the *Cathedral Church of Bayeux*† “and other historical relics in the neighbourhood.” These relics include the celebrated Bayeux Tapestry, of which a full account with illustrations is given, and notes on the churches and houses of the environs of the town; the bulk of the work is of course occupied with the cathedral itself. As usual in the series, the book is well and fully illustrated, and thus suited for use at home as well as on a visit to the town and church.

* 8vo, cloth, pp. 313. Price 6s. John Lane.

* 8vo, pp. lxviii, 412, cloth. Price 6s.
† 8vo, fancy cloth, pp. xv, 80. Price 2s. 6d net.

THE illustrations of Mr J. Charles Wall's book on *Devils** are, for the most part, as well selected and interesting as the letterpress is superficial and unsatisfactory. The author rises superior to references, which are almost entirely absent; he seems devoid of the antiquarian or historical instinct, and his style is slipshod and unformed—witness the opening paragraph:

In things ecclesiastical and secular, political and social, mention is made of the devil in some way or other. In the stables and on the race-course, in the kennels and at the meet, in the stubble and on the moor. Nowhere can we turn but we hear that Archfiend's name coupled with every conceivable object and invoked over every conceivable theory.

And so on. As a popular book it may find readers, but it has no value for the serious student. The publishers, however, have done their work well, and have turned out a handsome, well-printed volume.

Two little books intimately connected with the Celtic renaissance come to us from Messrs Gill of Dublin. *In the Celtic Past* is a collection of legendary stories well told by Mrs MacManus (Ethna Carbery), whose death, "in her high bright noontide," deprived the new Irish movement of a promising writer. *Plays for the People*, by Mr W. P. Ryan, are, we regret to say, for the most part not plays for us, as four out of the five are in Gaelic, and the fifth is rather beyond our comprehension; it is clearly influenced by study of Mr W. B. Yeats, and contains touches of poetry. Each volume costs a shilling.

Mr Charles T. Waters's account of *A Holiday in Japan*† is an un-

* 8vo, pp x, 152. Price 7s. 6d. net. Methuen.

† 8vo, cloth, pp. 196. Price 2s. 6d. Sealy, Bryers and Co., Dublin.

affected and pleasantly written narrative of a not very eventful but evidently extremely enjoyable trip, and conveys in an unobtrusive way a good deal of information as to the country and its people. It is thoroughly readable and not devoid of humour, and at the present time would form a welcome addition to parish libraries.

MESSRS Longmans have brought together as *A School Poetry Book** the two volumes, for junior and senior scholars respectively, compiled by Dr Peterson, of the McGill University, Montreal. The contents are well selected and include a somewhat larger proportion than usual of unhackneyed verses, although of course the standard favourites are not excluded. Among the more modern poets represented are Messrs Robert Bridges, Owen Seaman, Henry Newbolt, Rudyard Kipling (the "Recessional") and Mrs Hinkson; a few of the selections, such as those from Father Abraham Ryan, indicate the transatlantic origin of the volume, which is well-printed and simply bound.

MR Stephen Gwynn has given us a useful and interesting volume in his *Masters of English Literature*,† from Chaucer to Tennyson, and has succeeded in making his book readable as well as comprehensive. He allows his authors to speak for themselves in well-chosen extracts, and himself writes well and clearly. The book is neatly got up and pleasant to handle, and has an excellent index.

SIMILAR in style and purpose, and somewhat more comprehensive as to the number of names included, is Mr A. H. Mathew's *Catholic*

* 8vo, pp. xvii, 412. Price 3s. 6d.

† Crown 8vo, pp. 440. Price 3s. 6d. Macmillan.

*Scholar's Introduction to English Literature.** As its title shows, it is specially intended for Catholic schools, and in this respect occupies, we think, a somewhat unique position: for example, we know no other volume of its class which gives so full an account of the men connected with the "Oxford Movement." Mr Mathews, who, we note from his title-page, claims to be "de jure Earl of Landaff," has given us a very useful book of reference, and we think masters as well as scholars will find it of service.

Immaculata is a little penny booklet (Art and Book Co.) from "the Book on 'Mysteries'" by Mrs Shapcote, which latter is we believe still unpublished. It is a poem on the Immaculate Conception in the metre of "Hiawatha," and we have read favourable notices of it. There are also three sonnets, in one of which aqueduct is spelt "acqueduct."

MR Fisher Unwin sends us the two concluding of the cheap re-issue shilling volumes of the "Mark Rutherford" series—*Catherine Furze* and *Miriam's Schooling*. We refer our readers to what we said in our September issue (p. 235) as to the importance and interest of this series of books.

WE are asked to call attention to the removal of the Catholic Association to new and larger offices in Newgate Street, opposite the Post Office "Tube" Station. We are glad to note that the Association has added to its work the establishment of a Reference Library, of which we hope to give further particulars later, and is inaugurating a series of lectures on matters of Catholic interest.

* 8vo, pp. xiii, 464, cloth. Price 3s. 6d. Duffy, Dublin.

New C.T.S. Publications.

THE recent Conference was marked by the output of a considerable number of new C.T.S. volumes, of which some account must now be given. Perhaps the most important is the cheap re-issue of Newman's *Lectures on the Present Position of Catholics in England*, delivered more than half a century ago, but in many respects as fresh, and in principle as true, as when they first appeared. It will be remembered that, very early in the history of the Society, the Cardinal, by way of showing his practical interest in its work, allowed, and indeed suggested, the reprint of eight of these lectures for separate issue in pamphlet form. The lapse of copyright has now enabled the series to be completed by the addition of the ninth, and the whole are issued in one volume at the price of 1s. net in wrapper, 2s. in cloth. The lectures are introduced to the new public which we believe awaits them by an essay from Dr Barry, in which he gives an interesting account of the origin of the lectures and an estimate of their value; and the volume has for frontispiece the last portrait of the Cardinal, from a photograph taken by Fr Anthony Pollen in the summer of 1889.

Lady Margaret Domville has edited a selection of the *Poems of Aubrey de Vere* (price 1s. net in wrapper, 2s. net in cloth); of this volume we hope to say more next month, when we shall also notice the important biography of De Vere by Mr Wilfrid Ward, which has just been published by Messrs Longman.

By arrangement with Messrs Sands and Co., the Society has acquired the volume of *Readings on the Gospels for Sundays and Holy Days*, by Mrs Dalton, which

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was published by that firm about a year since. It will be remembered that these Readings were originally published by the C.T.S. in the form of four-page leaflets for distribution, in which form they can still be obtained from the Society; for the volume they were carefully revised, and a short preface was contributed by the Archbishop of Westminster. The Readings have been greatly appreciated, and we think that in their present form and reduced price (2s. 6d.) they will receive an extended circulation.

The series of shilling volumes entitled *Publications* of the Society has been increased by four, the contents of which are given on p. 300. There is no need to commend these collections of varied reading, which have been welcomed in school and parish libraries, and the number of which has been raised by the recent additions to fifty-seven. A new volume has been added to the series of *Catholic Biographies*, of which it makes the sixteenth. A third series of *Protestant Fictions Exposed*, at the same price, will be found most useful for libraries and for lending or giving to Protestants; it contains Fr Lucas's paper on "the Iron Virgin of Nuremberg"; articles on "The Hungarian Confession of Faith" and the alleged sale of Indulgences in Spain, by F. Sydney Smith; essays on John Foxe and his "Book of Martyrs" and on the French Clergy and its Calumniators, by Father Gerard; "A Tale of Mexican Horrors," by Father Thurston; and exposures of the Slaterys and of Mr S. J. Abbott and his "Convent Enquiry Society" by Mr Britten: this is an instructive and interesting collection.

To the series of small volumes bound in cloth at 6d. net (or, in wrapper, 3d.) three additions have been made. A second series of Father Robert Eaton's *Night*

Thoughts for the Sick and Desolate will be welcomed by those who have profited by the former issue; the little collection of *Thoughts in Prose and Verse*, in the compilation of which Miss Emily Hickey has rendered great assistance, are brought together in a similar volume, which has Mr Woodroffe's pretty and appropriate design of pansies (*pensées*) on its cover. The third addition is a new edition, revised by the author, of Father Paschal Robinson's book on *The Real St Francis*—a much needed protest against the attempted appropriation of the *poverello* of Assisi by his non-Catholic admirers.



Forthcoming.

WE are glad to announce that the first edition of Father Gerard's *The Old Riddle and the Newest Answer*, which was the subject of much commendation from Professor Windle at the Conference, is exhausted; and that a new edition, entirely revised and in some small particulars amended, will be issued immediately.

A NEW volume of short stories by Dr Sheehan is announced by Messrs Burns and Oates. It takes its title—*A Spoilt Priest*—from the first of these, a singularly charming sketch which appeared in the "Irish Rosary." Messrs Burns and Oates also announce *The Feasts of Mother Church*, by Mother M. Salome; *Sursum Corda*, a manual of prayers, compiled by the Rev. J. Hilarius Dale; and *Stars without Stripes*, "a play devised for the amusement of pupils and for their painless instruction in astronomy," with a preface by Miss A. M. Clerke.

MESSRS Hodder and Stoughton announce for early publication what seems likely to be an attractive book on account of its illustra-

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tions: *The Gospels in Art*, with pictures after "great painters from Fra Angelico to Holman Hunt," edited by Mr W. Shaw Sparrow. The text, by various Protestant writers, is hardly likely to appeal to Catholics; but over 200 illustrations, besides six photogravures and twenty-eight "coloured monochromes," can hardly be dear at 5s. net. The size is small 4to.

A NEW story by Mrs Belloc Lowndes, *The Heart of Penelope*, will be published by Mr Heinemann. The same publisher will also issue *The Land of the Blessed Virgin*, by Mr W. S. Maugham, consisting of "impressions and sketches in Andalusia," and a book on the Holy Land by Mathilde Sero.

THE *Reminiscences of Sir Henry Hawkins*, now Lord Brampton, will be published on October 20 by Mr Arnold in two volumes.

Christian Life in the Primitive Church, by Professor Dobschutz of Jena, will be published by Messrs Williams and Norgate in their Theological Translation Library.


MESSRS Duckworth announce *A Gold Mine of Hibernian Anecdotes* by Mr Samuel M. Hussey, the well-known land agent: it is announced as "a picture of Ireland as seen from the landlord's point of view."

THE Art and Book Company announce a third and enlarged edition of Father Clare's *Science of the Spiritual Life*.

THE Douay version of the Third and Fourth Books of Kings is being reissued by the Art and Book Company for the use of candidates for the Oxford Local Examinations, in two parts, price 3d. each, or in cloth interleaved, 6d. each. The books are printed with wide margins to admit of efficient note-taking.

MR Percy Fitzgerald has written a *History of the Garrick Club*, which will be published shortly by Mr Elliot Stock.

C.T.S. Notes.

HE Half-yearly Meeting of the Society will be held at Archbishop's House, Westminster, on Friday, November 4. His Grace the Archbishop, President of the Society, will take the chair at 4.30 p.m.

THE BIRMINGHAM CONFERENCE.

OUR readers must look elsewhere for a full report of the recent Conference; the "Tablet" has published the papers read in full, and a general sketch of the proceedings will be given in the "Month" for November. Here we can only say that it was in every respect the most successful gathering that has ever been held, and that this opinion was shared by every one who took part in it. His Grace the Archbishop was present throughout, and in his sermon at St Chad's on the preceding Sunday spoke in most appreciative terms of the work of the Catholic Truth Society. The message from the Pope in acknowledgement of the expression of homage forwarded to Rome at the beginning of the Conference was most encouraging; it ran: "The Holy Father, who takes the deepest interest in the excellent work accomplished by the Catholic Truth Society, blesses all present at the Conference."

We acknowledge with gratitude the unwonted prominence given to this Conference by the Bishop of Salford, who addressed to the clergy and laity a Pastoral Letter which was read in the churches of his diocese a week beforehand, in the course of which he announced that he had invited the Society to hold the next Conference in Blackburn. We have every reason to anticipate that next year will witness a gathering as successful as the present has been.

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A WORD must be said in praise of the Guide-book—in every way the best that has been issued for any Conference. The cover has a good design by Mr G. J. Pippet; the contents give full information as to the Conference and a really interesting account of the missions in Birmingham and of the charities of the diocese. There is also an excellent summary of the Education Act of 1902, which the C.T.S., at the suggestion of the Archbishop, will reprint as a leaflet.

THE C.T.S. of Ireland and of Scotland are following the example of the parent Society. The former held its Conference in Dublin on October 12 and 13; on the evening of the 12th an address on University Education in Ireland was delivered by the Bishop of Limerick, and the following day was devoted to the reading and discussion of papers on Church Music, Christian Art, and other subjects. The Scottish Society holds its meeting in Edinburgh; here, too, Church Music is to be discussed, and the Bishop of Salford will deliver an address on "The Strenuous Life."

THE Catholic Truth Society will publish at an early date a volume of the *Ridingdale Tales*, by Father Bearne, S.J.; a story, *The Greater Love*, by S. M. Lyne; a volume of Meditations on the Rosary, by the Abbot of Ampleforth; a little collection of *Chinese Wayside Tales*, by Lady Herbert; a second "Hundred Readings intended chiefly for the Sick," by Father Robert Eaton—to this, which will be entitled *The Yoke of Christ*, the Archbishop of Westminster has contributed a preface; and a thirteenth century *Life of St Antony of Padua*, by Jean Rigauld, Friar Minor and Bishop of Tréguier, first published, with a French translation, by Father Ferdinand-Marie d'Araules, of the Order of Friars Minor, and now

translated into English by an English Franciscan.

THE Liverpool and Manchester branches are beginning their winter course of lectures—the former on October 27, in St George's Hall, when Father Bernard Vaughan will deliver a lecture on "Faith as a Motive Force"; the latter on November 8, at St Alphonsus' School, Brooks Bar, when the Inaugural Address will be delivered by the Very Rev. Dr Poock.

THE paper on the C.T.S., contributed by Mrs Crawford to the "Shield," has been reprinted for distribution. Copies for distribution may be obtained from the Manager, C.T.S., 69 Southwark Bridge Road, S.E., as also another little book containing a sketch of the objects and work of the Society. The "Universe" of September 24 contains a full account of the Society by Mr G. Elliot Anstruther.

THE copyright of Cardinal Vaughan's "People's Manuals" has been offered by his executors to the C.T.S., and has been gratefully accepted. New editions of the more popular of these will shortly be issued.

MESSRS R. and T. Washbourne, 4 Paternoster Row, are now the City agents for the publications of the Society.

LANTERN SLIDES.

"THE Shield" for October calls the attention of the Company officers of the Boys' Brigade to "the excellent series of slides arranged by the Catholic Truth Society for lantern lectures," and states that the lantern lecture has already been tried with some Companies, and has proved most popular. We regret that this branch of our work is still but little appreciated by the Catholic public. It has been suggested that a set of slides on the Tower of London should be

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prepared, giving pictures of places in that historic building of most interest to Catholics. The late Father Morris had intended to prepare such a set, but was prevented by death from carrying out his intention. If the slides already in stock were better patronized, the C.T.S. would doubtless issue fresh sets, and among them one illustrating the Tower.



Church Music.

THE SALFORD LIST.

THE list issued by the Episcopal Commission of the Diocese of Salford is so important a contribution towards raising our standard of church music that it demands a somewhat extended notice. It is very comprehensive—indeed, we have some fear lest its usefulness should be marred by its extent, for it will be difficult for the uninstructed to make a selection from such an *embarras de richesses*. The Commission say that the catalogue, “somewhat hastily arranged, is published rather to supply immediate necessity than as a representative list,” and they promise a supplement. There are many evidences of haste; the proofs do not appear to have been read with ordinary care, and there is no table of contents showing the grouping adopted. There are indications of the relative ease and difficulty of the compositions, but we think it would have been better to have given a smaller selection and more information about the pieces chosen, and especially a list of the various publishers, with the addresses in full of each. The names of the composers are frequently misprinted—“Kaim,” for example, frequently appears as “Kaun,” which is the more unfortunate as his “Jesu Redemptor” Mass is one of the most attractive of the Cecilian compositions; “Schuller” for Schaller; “Singenberge” for Singenberger, “Archinger” for Aichinger, are other examples; such titles as “Adoro to,” “O. Esca oratorium,” “Misere mihi,” “Vide Aquam,” should not have been

allowed to pass, and one entry, “Tappert, S.: Rosae (Singenberge’s St Francis Wis.),” baffles our imagination. The selection has been made with much care and moderation, but we trust the Commission will remove from their list Webbe’s “O Jesu” for two voices, if that be, as we believe, the terrible composition known by that name which is sometimes sung at the Offertory. We note also that certain works included in the Salford list were rejected by the Cincinnati commission on the ground of defective text; such are the *Kyrie* and *Gloria* of Kaim’s “St Cecilia” Mass, Molitor’s “Op. 13,” the *Gloria* of Uhl’s “Op. 8,” the *Credo* of Zangl’s St Gregory; of Rinck’s Mass (Oberhoffer’s edition) only the *Kyrie* is allowed by the Dublin commission, and the Mass is omitted from the Cincinnati list. The Salford list may be obtained from the Bishop’s Secretary, St Bede’s College, Manchester, price 6d., by post 7d.

ST Chad’s Cathedral, Birmingham, is to be congratulated on what we fear is a unique distinction—for fifty years its choir has sung none other than ecclesiastical music, and the Holy Father’s *Motu Proprio* may be said to have been adopted by anticipation. At the re-opening of the Cathedral on September 25 the music of the mass was Palestrina’s *Æterna Christi munera*.

ONE of the most interesting features of the recent Conference was the prominence given to church music. On Monday evening the Oscott augmented choir gave an excellent rendering of harmonized chant and figured music, including two good hymns and one less good; Palestrina’s “Improperium” was the most effective and the Solesmes Graduals the least—these seem as inappropriate out of church as operatic music is *in* it. On Tuesday the Oratory Choir gave a splendid programme selected from Palestrina, Vittoria and Orlando di Lasso, introduced by an excellent lecture by Mr Terry. The smallness of the hall on this occasion somewhat marred the effect of the music, but the choir acquitted themselves admirably.

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By the Rev. PASCHAL ROBINSON, O.F.M.

WE note that Mr A. J. Short has more than once in the "Catholic Times" stated that a communication from his father, Mr Joseph Short, has been refused insertion in C.B.N. It may be well to explain that the reasons for this omission were that Mr Short's communication was the reverse of his name; that it dealt with a matter of opinion, not of fact—i.e., the exact value to be attached to Cardinal Bartolini's complimentary letter; and that it is manifestly impossible to open our columns to correspondence. These reasons were duly explained to Mr Short.



Art Note.

THE following paragraph from the "Standard" seems to point to the necessity of some stricter supervision over the possessions of our churches than is at present exercised. We have no doubt that the Leeds authorities were justified in parting with the pictures in the Cathedral, but they can hardly doubt that it would have been wise to take the opinion of an expert before doing so. It may well be that treasures are lying concealed in others of our churches, and we trust that more care will be exercised in disposing of them:

The two "Old Masters," representations of Christ and a scene in connection with the Crucifixion by Rubens and Vandyck, which were found in the old Roman Catholic Cathedral at Leeds, have been pronounced genuine, and the fortunate broker who bought them for a few shillings has this week been offered 2,000 guineas for them by a London dealer. An art dealer from Antwerp had previously offered £2,000. It was reported last night, however, that the broker is inclined to keep the pictures for an approaching sale in London, when he hopes to realize £8,000 or £9,000, at which they were originally valued by an expert. He adheres to his determination that whatever the amount realized he will give 25 per cent. of it to the Roman Catholic community of Leeds, in connection with the Cathedral.

The Antidote.

DR R. F. Horton, whose statements about the Catholic Church are characterized by ignorance and prejudice—for we do not wish to accuse him of deliberate misstatement—has been manifesting these qualities in about equal proportion in his address on the Education Question. Those who wish further evidence of his attitude—for the C.T.S. pamphlet on "The Methods of a Protestant Controversialist" has established the fact beyond question—will find it in his lecture entitled "For Conscience' Sake" printed in the "Christian World Pulpit" for September 7. In the course of this he states that by the Education Act, "in any place where the Roman Church can gather thirty pupils and build a school-house, it can throw that school on the public support permanently": this misstatement he develops at some length. If Dr Horton had troubled to make himself acquainted with the provisions of the Act, he would have known that such schools can only be established after public notice has been given, and that appeal may be made by any ten ratepayers to the Board on the ground that the proposed school is not required; the local authority can appeal to the Board against the school, and this appeal will be followed by a public inquiry at which all objectors have a right to be heard. The case of the Catholic school at Nympsfield, now under the consideration of the local authority, is the strongest possible evidence against Dr Horton's assertion. But experience has shown that "what he has said he has said," and it is hopeless to expect that his love for truth, of which he frequently boasts, will induce him to retract any of the calumnies which he has uttered against the Catholic Church.

SIR Henry Howorth, whose singularly unsuccessful attacks upon the Jesuits will be remembered, thus gracefully refers to Cardinal Newman in the "Times" of September 5—a paper in which, for some inexplicable reason, his lucubrations, however

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lengthy, always find a place. Having quoted a passage from Cardinal Newman on the Athanasian Creed, he proceeds:

Quite so, Dr Newman, exactly like you, and exactly like the kind of arguments by which you dissolved all moral obligations and ties for men of certain mental tastes and proclivities. You provided them, in your "Apologia," with a handbook of obliquity not less crooked and dangerous because it is written in most attractive English. You are no safe guide for English churchmen when in presence of moral difficulties or of prudent conduct. We would rather turn to Liguori, or to one of the great Spaniards, when we want to justify the adoption of a casuistical reading of moral obligations. We can as little trust the small and diminishing band who look to you and not to the great theologians of their own Church, to which Church they were faithful and loyal, for light and leading, and in no cause better than in the one we have discussed together.

THE popular Protestant belief that the reading of the Bible "without note or comment" is a powerful agent for the perversion of Catholics is somewhat forcibly controverted by the autobiography of the late Michael Brannigan, who was born a Catholic

but died a Presbyterian minister. In his recently published autobiography entitled "How the Lord led me from the Church of Rome," he says:

I perused the Tracts and the Douay Bible, the former wonderfully assisting me to understand the latter, inasmuch as controverted doctrines were in them admirably grouped together and explained. Without these helps I believe I would have been much longer groping my way out of the darkness. I feel that I should put this, my experience, upon record, to meet the almost universal opinion of Protestants, which of late years has put an ill-judged and, I must add, ignorant veto on controversial tracts and controversial preaching. The cry is "Give the Roman Catholic the Bible, without note or comment; get him to read it, and he will soon abandon error and embrace the truth." . . . I am sure I speak the truth when I say that I am second to none in my love for the Bible without note or comment; but from what I remember about my own ignorance when I was a Roman Catholic, the prejudices which I had against the Protestant Bible, and how suspicious I was of its claims to be a revelation from God, had I not been supplied with controversial tracts *I might have continued for years searching the Bible without being able to discover the errors in which I had been brought up.*

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by the publisher for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

- Augustine, St. Confessions. Edited by Temple Scott, introduction by Alice Meynell. "Religious Life" series; pp. 298, 12mo. 1s. net. Richards.
- †Belloc, H. Emmanuel Burden, Merchant of Thames Street, in the City of London, Exporter of Hardware. Record of his lineage, speculations, last days, death. Illustrated; pp. 332, crown 8vo. 6s. Methuen.
- Best, K. D. Rosa Mystica. Fifteen Mysteries of the Most Holy Rosary: other Joys, Sorrows and Glories of Mary. Illustrated with copies of Rosary frescoes of Giovanni di San Giovanni and other artists; pp. 304, imp. 8vo, parchment. 15s. net. Washbourne.
- Biermann, G. Verona. Illustrated. "Berühmte Kunststätten" series; pp. 108, 8vo. 3 m. Leipzig, Seeman.
- *Blessed John of Avila, Letters of: Preface by Abbot Gasquet. Frontispiece; pp. 168, 8vo, cloth. Burns and Oates.

- +Blosius, Ven. L., O.S.B. *Comfort for the Fainthearted*. Translated by Father Bertrand Wilberforce, O.P. Third edition; pp. xxx, 178, crown 8vo. 2s. 6d. net. Art and Book Co.
- Brüll, A. *Die wahre Kirche Christi*; pp. 46, 8vo. 0.60 m. Herder.
- *Buckley, R. J. *Sir Edward Elgar*. Illustrated. "Living Masters of Music" series; pp. xiii, 93, crown 8vo, cloth, 2s. 6d. net. John Lane.
- Burkitt, F. C. *Early Eastern Christianity*. St Margaret's Lectures, 1904, on Syriac Speaking Church; pp. 240, 8vo. 6s. net.
- Burton, A. *Handbook on Clerical Elocution, for clergy, students, etc*; pp. 48, crown 8vo, boards. 1s. net. Skeffington.
- *Catholic Biographies. Vol XVI; 8vo, cloth. 1s. Catholic Truth Society.
- Cecilia, Madame. *At the Feet of Jesus*. Second edition; pp. ii, 279, 8vo, cloth. 2s. 6d. Burns and Oates.
- +Clare, Rev. J., S.J. *The Science of Spiritual Life according to the Exercises of St Ignatius*. Third edition, enlarged; pp. xvi, 652, 8vo. 7s. 6d. net. Art and Book Co.
- Clifford, Edward. *Father Damien and Others*; pp. 310, 8vo. 2s. net. Church Army Book Room.
- Clifford, Hugh. *Further India*. 7s. 6d. net. Lawrence and Butler.
- Cust, L. *Engravings of Albrecht Dürer*. New edition. "Portfolio Monographs" series; pp. 88, imp. 8vo. 3s. 6d. net. Seeley.
- +Cuthbert, Father, O.S.F.C. *Catholic Ideals in Social Life*; pp. 249, crown 8vo. 3s. 6d. net. Art and Book Co.
- "Darley Dale." Brother Francis. Cloth. 6s. Everett & Co.
- +Delassus, H. *Le Problème de l'Heure Présente: Antagonisme de Deux Civilisations*. Two vols; pp. 425, 472, 8vo, wrapper. Soc. St-Augustin, Lille and Paris.
- Dignam, Father, S.J. *A Daily Thought*. Second Edition; pp. 136, 16mo. leather. Burns and Oates.
- +Domville, Lady Margaret (edited by). *Poems from the Works of Aubrey de Vere*; pp. xx, 183, 8vo, wrapper, 1s. net; cloth, 2s. net.
- *Eaton, Rev. R. *Night Thoughts for the Sick and Desolate*. Second series. pp. x, 130, 16mo, wrapper, 3d; cloth, 6d. net. Catholic Truth Society.
- Ecker, J. *Katholische Hausbibel*. Vol. 2; pp. 1,342, 8vo. 2.40 m. Trier, Paulinusdruckerei.
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- Geymüller, H. *Michelangelo Buonarroti*. Illustrated; pp. 57, 8vo. 200 m. Bruckmann, Munich.
- +Hand, J. E. (edited by). *Ideals of Science and Faith*. Ten essays; pp. 356, crown 8vo, cloth. 5s. net. George Allen.
- *Haw, George (edited by). *The Religious Doubts of Democracy*; pp. 118, medium 8vo, wrapper. 6d. Macmillan.
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pp. 126, 8vo. 3 m. Leipzig; Seemann;

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CATHOLIC BOOK NOTES

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NOTICE.

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 41 Boston Road, Brentford, Middlesex. Advertisements should be addressed to CATHOLIC BOOK NOTES, c/o Art and Book Company, Cathedral Precincts, Westminster, S.W.

The next number of "Catholic Book Notes" will be a Double Number, and will devote special attention to Books and Pictures suitable for Christmas. It will be issued about December 1.

Aubrey de Vere.*

IT is no disparagement to Mr Wilfrid Ward's undoubted skill as a biographer to say that those who know the existing volume of Aubrey de Vere's "Recollections" may regret that the

author did not carry out his purpose of producing a second instalment of those most graceful and charming sketches. But, as Mr Ward says, "contemporary letters convey a sense of actuality which recollections do not always carry," and the volume before us owes most of its attractiveness to such letters, mainly those of De Vere, but including also some from his correspondents. To many its most interesting portion will be that which details De Vere's gradual approach to and final reception into the Catholic Church, and his description of his intercourse with the leaders of the movement which brought so many beneath the sway of Rome—"the great mother," as he calls her—whose claims he recognized by submitting to them in 1851. His letters at this period are full of little touches of humorous comment—thus, apropos to "the Gorham Decision and the 'no-popery' row" (consequent on the restoration of the hierarchy), he writes:

* *Aubrey de Vere: a Memoir.* By Wilfrid Ward. Portraits. 8vo, cloth, pp. xi, 428. Price 14s. net. Longmans.

When a Church is swallowed and spit up again by the State, it looks so ugly the people can hardly believe it to be the real thing, though the Lord

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Chancellor and the Bishop of London vouch for it.

Of more general if of less special interest are the numerous letters of literary criticism, which show fine taste and cultured appreciation: the letter on pp. 264-6 on the superfluous in poetry is an admirable example of these. His interest in all that related to Ireland and his hopes and fears for her future form another important section: we rather regret that Mr Ward did not give us a few extracts from the book "English Misrule and Irish Misdeeds" (published in 1848), instead of letters from men so unsympathetic with Ireland as Carlyle. In that volume De Vere wrote more strongly and with less restraint than on any other occasion; it is years since we read it, but we remember some of its biting passages, such as that in which he says (we quote from memory):

You accuse the Irish of untruthfulness: who was it that made it impossible for an Irish peasant to give a direct answer to the question, "Where does your priest live?"

In the letter to which we have referred, De Vere speaks disparagingly of his own poetry, and says, "If [it] were to have any chance of interesting people, it would be when reduced to a condensed form"; and the "Times," when noticing Mr Ward's book, says, "If some one would make a careful anthology of his sonnets, his lyrics, and his legendary poems, it would be found worthy to rank at least with 'The Christian Year.'" Such an anthology has been prepared with great skill and judgement by Lady Margaret Domville for the Catholic Truth Society,* which has produced the selection at a price that brings it within the reach of all, and in

a form which leaves little to be desired from the point of view of elegance. The selections are grouped under the heads, "Early Poems," "Religious Poems," "Irish Poems," "Sonnets," and "Miscellaneous Poems," thus representing the various periods and the different aspects of his work. De Vere will never become a popular poet; but his poems cannot fail to appeal to the refined and thoughtful, and his Irish verses, with their national aspirations and deep religious spirit, which occupy a considerable portion of the book, should meet with favour, as, although free from the nebulous mysticism which characterizes so much modern Irish verse, they are full of the Celtic spirit. Lady Margaret Domville's selection forms an admirable supplement to Mr Ward's book, and the two are likely to gain for Aubrey de Vere a position which his own modesty prevented him from claiming.



Notes on New Books.

TO suppose that any life of *Blessed Thomas More** could give entire satisfaction is equivalent to supposing that one is ever thoroughly satisfied with even a first-rate portrait of a very dear friend: for with all of us More has ever been held in peculiar affection and reverence. But high praise can surely be given to M. Bremond's very sympathetic sketch of the saint in his private and his public life; most loveable of householders; delightful companion; unchanging friend; humanist, author, controversialist; one who, amid all circumstances, lived in that holiness which was never afraid to enjoy the good gifts of

* *Poems from the Works of Aubrey de Vere*. 8vo, pp. xx, 183. Wrapper, 1s. net; cloth gilt, 2s. net.

* *Blessed Thomas More*. By Henri Bremond. Translated by Harold Child. 8vo, pp. xii, 208, cloth. 3s. Duckworth.

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earth, and was none the less deep because of the surface sparkle of humour crisp and bright. Our real liking for his book makes us all the more regret to have to join issue with M. Bremond on a very important point. According to him, More died, not for refusing to deny the Papal Supremacy as an article of faith, but for refusing to deny it as a matter of his own personal belief; in fact, an open question on which he had taken a certain side; he being thus a champion of "liberty of thought" as well as a martyr for conscience's sake. But though More never spoke blamefully of those who denied the Supremacy of Rome, it seems quite plain that he himself had accepted it as the teaching of the Church. Where, otherwise, would have been the force of his reply to the Abbot of Westminster that the General Council of Christendom was on his side? Where the force of what he said when, after his condemnation, he felt compelled "to speak freely" of the Statute?

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Above all, where would be the force of his calling the people to witness, as he stood upon the scaffold, that he died in and for the faith of the Catholic Church?

WE ought to have noticed sooner the edition of the *Utopia* issued by the Clarendon Press, with notes and introduction by Mr Churton Collins (price 3s. 6d.), but when a reviewer will neither send his notice or return the book, what is an unhappy editor to do? The translation adopted is that by Ralph Robinson, first pub-

lished in 1551: the original spelling is retained. More than half of the volume is occupied by the introduction, notes and glossarial index, all of which are well done. Messrs Cassell have reissued the version by Burnet (1684) in their "National Library," the volumes of which deserve all commendation for their neatness and cheapness, although it is, we think, somewhat disappointing that they should be almost entirely confined to reissues.

THE object of the "essays by various authors" entitled *Ideals of Science and Faith*,* is to inquire what means of approach may be found towards a reconciliation, or rather a *modus vivendi*, between Science and Religion, the inquiry being undertaken first by various scientific men, each from the point of view of his own special study, and afterwards by representatives of Presbyterianism, Anglicanism and Catholicism (Mr Wilfrid Ward). In the first division, which will probably attract most attention, as dealing with questions affecting all forms of religion alike, Sir Oliver Lodge speaks for Physics; Professors J. A. Thomson and Patrick Geddes for Biology; Professor J. H. Muirhead for Psychology; Mr V. V. Brandford for Sociology; the Hon. Bertrand Russell for Ethics, and Professor Geddes again for Education and Technology. Their various contributions are entirely independent, containing no reference to one another, and on this account are highly interesting, as showing the conclusions severally arrived at by such authorities. For the same reason, however, we cannot think that they will be found to do anything practical towards the end proposed. The writers, in fact, differ hopelessly, both as to the

* Edited by the Rev. J. E. Hand. Pp. xix, 333. Cloth. George Allen.

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lessons which Science teaches, and is even capable of teaching, in this connexion; while the sort of Religion they usually advocate is so extremely nebulous that it can never be of any substantial value, and here too they again differ fundamentally amongst themselves. Sir Oliver Lodge, for example, champions a higher kind of Pantheism, which appears to differ very little from Theism; while the Hon. Bertrand Russell, laying it down as a first principle that man and all his works are bound to perish utterly in the ruins of the material universe, declares that "only on the firm foundation of unyielding despair can the soul's habitation henceforth be safely built." Consequently, according to this cheerful creed, "for man, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day: disclaiming the coward terrors of the slave of Fate, to worship at the shrine that his own hands have built."

—
THOUGH we are not at all sure that *From Doubt to Faith** would make much impression on those who have lost faith, yet, "to disturbed and tempted souls, to minds afflicted with the torments of doubt," the book may bring strength and encouragement. There is not, in our opinion, sufficient force of argument to recall faith to those souls who have lost it or have never possessed it; but where the author's premises are accepted Father Tournebize's book may be read with profit. The five chapters treat of: our need of faith; reasons why we believe; the dispositions to believe; the duty and manner of believing; and faith as a grace within the reach of all. The translation is well done, though it is not difficult to perceive that it is a translation.

THE little volume which has been compiled by Dr A. J. Maclean on *Early Christian Life and Worship** as illustrated by recent discoveries seems to us worthy of all commendation. The book is interesting and for the most part clearly written, and the writer appears to have been guided by a single-minded purpose to state the facts independently of any controversial preconceptions. There are no doubt some points, as was to be expected, in which we should hesitate to accept his conclusions, but a scholarly moderation of tone pervades the whole. The book deals with many of the topics which have been treated on a larger scale by Mgr Duchesne in his "Origines du Culte Chrétien," but the later writer has often called attention to evidence which Mgr Duchesne was unable to quote when his admirable work was first put together sixteen years ago. It is perhaps natural that Dr Maclean, as a Scotsman and an Episcopalian, should be more interested in the modern Scottish liturgy than many of his readers are likely to be, but these references do not after all occupy any substantial portion of his limited space. We have said that the book as a whole is clearly written, but there are occasional exceptions, as when the author says of the different forms of *Epiclesis*: "What did these early Invocations ask for? Almost all pray definitely for the Holy Ghost." We think that a good many readers will ask themselves what the author can mean by "praying for the Holy Ghost." Or again when on p. 135 we read that "the candidates (or baptism) wash and bathe their heads on Maundy Thursday presumably as a preparatory and ceremonial washing before entering on the fast," we fancy that the writer's thought might have been expressed

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more clearly, or that some reference might have been made to St Augustine's famous letter to Januarius. But the book taken as a whole is excellent.

THE only life of Father Gentili, the modern Italian apostle of England, was written two years after his death by Father Puecher, his companion in the Institute of Charity. It was full of details concerning Father Gentili's work and personality, but like many biographies hastily put together immediately after the decease of their subject, it lacked coherence. It was the intention of Father Pagani—also a member of the Institute—to bring out a new edition of the former life, but he fortunately decided to write an entirely new biography,* more modern in its composition, and written with the light thrown on it of the half century succeeding Gentili's death. The result is a work abounding in interest, especially for the English and Irish reader, for whose benefit we hope a translation will be some day published. It was to our country that Father Gentili devoted his life, by desire even before he did so in fact, and it was in labouring for her that he died, worn out and prematurely old at the age of forty-eight. It is difficult to say whether the account of his work in converting heretics or that of reclaiming bad Catholics is the more interesting. But there is one phase of his apostolate to which a special individuality is attached, namely, that among the practising Catholics of this country. A Roman of the Romans, born and brought up under the shadow of the Holy See, he was able to breathe fire into the chill body of our fore-

fathers in the Church, and give to the iceberg resulting from the dreary penal days, the first blow with that axe which, taken from his hand by those who came after, was wielded by them with such splendid efficacy.

The Luck of Linden Chase,* by S. M. Lyne, will be welcomed by those who find the demand for good Catholic tales to lend or give away far in excess of the supply. The story is brightly written, with plenty of incident. Cavillers might say that, in the author's hands, the grace of conversion is scattered with over profusion. Still, from the Day of Pentecost to our own, prodigality of such grace has been far from rare, and faith has proved to be very contagious among whole groups of those willing to believe. We are glad to learn from the author herself that the main incidents in her pleasant story are taken from real life; so that if any reader is inclined to take umbrage he must resign himself to the fact that sometimes, especially in God's ways with human souls, truth is stranger than fiction.

The Legend of Saint Frideswide † occupies about half of the pretty little book to which it gives its title, the remainder being occupied by "other poems." The author, Miss Florence Hayllar, tells the story of Oxford's patron saint in six cantos of varying metres, pleasant to read, betraying here and there the influence of D. G. Rossetti. The absence of any reference to our Lady or to the Mass (although "the chanting at matins and even-song" finds place) gives the verses

* *La vita di Luigi Gentili*. Portrait. Pp. 471, 8vo, wrapper. Price 4 lire. Desclée & Lefebvre, Rome.

* 8vo, fancy cloth, pp. 160. Price 1s. Catholic Truth Society.

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a curiously Anglican air, but they are distinctly above the level of most modern religious poetry. The "other poems" are of less interest, though not devoid of merit.

ENCOURAGED by the success of their "Miniature Series" of Painters, Messrs Bell have begun a similar series for "Great Writers," the first two of which are before us—*Chaucer*, by the Rev. W. Tuckwell; and *Coleridge*, by Dr Richard Garnett. These little books—well written, well illustrated, well printed and neatly bound—are in every way attractive, and well worth the shilling (net) asked for each of them.

FATHER Herbert Lucas hopes that the "Considerations and Meditations"* addressed to the boys of Stonyhurst during the school year 1903-4 "may be found helpful by others"; and we think his aspiration is likely to be gratified. These are solid, sensible, practical discourses dealing with matters of primary importance in the relation of the soul to God; they are bright and healthy, and admirably fitted to secure the attention of those to whom they were addressed in the first instance. The sermon on Cardinal Newman, for which Dr Barry's recent volume furnishes the text, seems a little out of place in its surroundings, but those who read it when it appeared in a weekly paper will be glad to have it in more permanent form. Although the subjects are mainly spiritual, the practical is not overlooked: there is an excellent address on "Good Work for Willing Workers" in which various outlets for zeal are commended to the hearers or readers. Father Lucas has an interesting

and direct style, and his book cannot fail to do good.

MR Marion Crawford always writes with care, and his stories are always interesting, so that readers of *Whosoever shall Offend** . . . know what to expect, and will not be disappointed; but we think this, his latest novel, inferior to some of those which have been noticed in these columns. Corbario is a melodramatic villain, and his crimes—happily thwarted in the case of Marcello, the hero—are of the sensational order. The interest of the book, however, centres in Regina, the girl of questionable antecedents whose devotion shields Marcello from the plots against him. It is a good story, but Mr Marion Crawford has made us critical, and we do not place this among his best books.

A SELECTION from the very pleasant series of essays which, under the heading *The Wayfarer*,† has for some time formed one of the attractions of the "Church Times," has been brought out in a volume. The essays deal in chatty form with many of the questions of the day— theology, higher criticism, M. Loisy, literature, "the English Religion," "the English Sunday": they are always bright and well written, and sometimes very suggestive, conveying much serious matter for reflection in a light and attractive manner. The Rationalist Press publications afford scope for two or three of the best of the essays. The book, as might be expected from its source, is Anglican in tone, but there is nothing in it which Catholics may not read with profit. It is essentially a pleasant book, not in-

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deed of permanent value, but worth reading and stimulating to thought.

MESSRS Benziger's *Catholic Home Annual* for 1905, being produced in America, naturally appeals specially to American Catholics. But there is so much of it which is equally suitable for English Catholics that we wonder it has not been thought worth while to arrange for an English edition, in which the especially American items should be replaced by others more interesting to ourselves. "The Little Island over the Sea" is a charming Irish sketch; there are good stories, an interesting article on "Catholic Japan," an article on the Holy Father and many more papers, nearly all well illustrated: the cover is very pretty: the price is 25 cents. *Benziger's Magazine*, which reaches us monthly, deserves to be better known among us than it seems to be.

MESSRS Benziger also send us a neat little book on *The Rosary—Scenes and Thoughts*,* by the Rev. F. P. Garesché, S.J. The author's aim is to make meditation more interesting by enabling the reader to imagine himself present at the scene of each mystery; his style may attract some, but we think others will consider it fligid and a trifle artificial. Some of the sentences—e.g., the first on p. 94—are incomplete; others are faulty in construction—e.g., "So felt Magdalen, and thou, my soul!" (p. 98). We cannot recommend the book.

WE see with pleasure, but without surprise, that Canon Keatinge's admirable book on *The Priest, his Character and Work*,† has reached a second edition. Our opinion on

the volume was given at some length on its first appearance (C.B.N., 1904, p. 35), and we note that the opportunity offered has been taken to omit the only passage to which we then took exception, which is replaced by some admirable advice as to mortification in the matter of drink. We trust that every young priest who has not made acquaintance with Canon Keatinge's most readable and instructive volume during his seminary career will buy a copy immediately he goes on the mission; and we are sure that the elder clergy cannot fail to enjoy and profit by its perusal.

WHEN Madame Cecilia's book of meditations, *At the Feet of Jesus*,* first appeared, some four years since, we recommended it in these pages. The book seems to have been well received, as Messrs Burns and Oates now issue a "second edition."

THE work of *Paolo Veronese*† forms the subject of a recent addition to Messrs Newnes's excellent "Art Library," which we have so often had occasion to commend. The artist himself appeals less to our sympathies than most of his predecessors in the series, and the vast scale of many of his works renders them less suitable for reproduction on a small scale. But the sixty-five illustrations (one in photogravure), which form the bulk of the book, are excellently reproduced, and Mrs Arthur Bell's introductory sketch of the artist is excellent, as one would expect it to be.

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lari's translation of her husband's *Life and Times of Niccolò Machiavelli*.* This comprehensive biography of the great Italian statesman, whose name has added an adjective to our language, occupies nearly 600 closely but clearly printed pages, and would demand a more detailed notice were it a new book. It has, however, already taken rank as an authoritative volume, the present, which is not dated, being the third impression; and the name of the author is sufficient guarantee of its excellence.

ALTHOUGH this third edition of Mr Marillier's magnificent "illustrated memorial" of the art and life of *Dante Gabriel Rossetti*† is accurately described as "much abridged," it must take rank as the most complete record at a popular price of the work of this remarkable man, whom literature and art alike claim as their possession. It is adorned with a wealth of illustrations; nearly a hundred reproductions embellish its pages. These include a large number of Rossetti's less familiar pictures, and are for the most part—we must except "Lady Lilith," the centrepiece of the Llandaff triptych, and one or two others—well reproduced, representing the different periods of the artist's work, and including examples of his book illustrations—among them the wonderful woodcuts from the Moxon Tennyson—and his designs for stained glass. Mr Marillier's letterpress is interesting and informing, and successfully carries out his aim, "which was to interweave a brief sketch of the painter's life with a detailed chronological record of his artistic work." The volume is a worthy accession to the "British

Artists Series," to which it is the most recent addition.

FATHER Cuthbert has collected under the title of *Catholic Ideals in Social Life** some essays that are already familiar to buyers of C.T.S. publications, together with others newly written, designed to give unity to his scheme of thought and to afford a basis at once religious and intellectual on which work for the Church may be built up in our modern England. His first essay therefore deals with the fundamental problem of the Church and liberty, in which he successfully dispels many of the misconceptions that lurk even in Catholic minds on the subject, and shows how the Anglo-Saxon conception of liberty is in no way incompatible with the authority of the Church. Father Cuthbert's second paper treats of the Christian State, and the broad principles on which the due relations between Church and State should be based, and thence he passes to more individual aspects of social problems, to marriage, woman's education, the value of work, and finally to the place of the Franciscan ideal in modern life. On all these subjects Father Cuthbert has much to say that is thoughtful and instructive. The underlying motive of the volume is to increase among Catholics the sense of the need and the value of social service, and to suggest lines of thought that may be profitably pursued. The book, as he states in the preface, is intended, not for the learned in these matters, but for the "ordinary intelligent wayfarer," who is often in need of the very guidance here provided in attractive literary language.

* 8vo, cloth, pp. xxiv, 547. Frontispiece.

† 8vo, pp. xiii, 179, cloth. Price 7s. 6d. net. Bell and Sons.

IF, as some think, the Education

* Cloth, pp. 249. Price 3s. 6d. net. Art and Book Company.

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Bill of 1902 is doomed, and the guarantee for religious education in elementary schools is likely to be withdrawn, it is clear that we shall have to rely on the Sunday school—by whatever name it may be called—for giving religious instruction to our children. Even now, while religious instruction is still part of elementary education in non-provided schools, the Sunday school, the Catechism, and the work of the Confraternity of Christian Doctrine, hold, in the larger towns at least, an important place in parochial work. There is therefore considerable interest attaching to every publication tending to increase our knowledge of the methods of religious teaching and giving the experiences of those who have spent years in successful efforts to bring up our children as good Christians and good Catholics. Father Halpin's pamphlet on *The Method of the Sunday School** shows that he has had experience; that he has worked with zeal and enthusiasm is also clear, and the pamphlet is therefore well worth reading by those who have charge of such a school or of a class in it. The chief aim of the book is to arouse enthusiasm in the director and his assistants, and to plant in them the necessary patience, gentleness combined with firmness, and the high ideas of the work they have undertaken, without which no teacher of religion can ever be successful. The pamphlet would have been better entitled "Sunday School Directors and Teachers," for it contains little, if anything, on method, though much on managers and instructors, and a chapter on the children. The style is somewhat irritating, as there are few stops save the period; there is no introduction, and we are not told on what occasion these addresses—if they were addresses—were delivered. The following is surely an exaggerated way of put-

ting things: "Were a child to prove to me that on Sunday he had to miss Mass or Sunday school, that it was impossible to attend both, I think I would say 'Then go to Sunday school'" But the book is worth reading. —

MESSRS Methuen have added to their attractive Library of Devotion *A Little Book of Heavenly Wisdom*,* selected from "some English Prose Mystics" by Miss Eleanor Gregory. The selections, which are extremely well chosen, are divided into three parts—"Concerning God," "Concerning Man and all Creation," and "Concerning the Way"—and these are prefaced by an interesting introduction, in which the compiler gives an account of the scope of the book: a chronological list of authors quoted concludes the work. Among those most extensively quoted are Richard Rolle, Walter Hilton and Dame Juliana of Norwich: the only post-Reformation Catholic writer is Coventry Patmore. We should have expected to find something from Newman and Faber in a selection which includes Keble and Isaac Williams; on the other hand, it is a little surprising to find Charles Kingsley in the company, he and Ruskin being "numbered among the greater Nature-mystics." Mrs Russell Gurney's interpretation of Dante furnishes many quotations. The "Little Book" is, like the rest of the series, daintily brought out and of convenient size for the pocket. —

As many of our readers are aware, a movement has been set on foot in the Church of England for a revision or withdrawal of the Athanasian Creed; and, indeed, a "revised" version of the Creed is now used in Westminster Abbey.

* Pott 8vo, cloth, pp. xxix, 263. 2s. cloth; 2s. 6d. leather.

New Penny Publications

THE EDUCATION ACT OF 1902: THE DIFFICULTY
AND ITS SOLUTION

By the ARCHBISHOP OF WESTMINSTER

THE CATHOLIC ASPECT OF THE EDUCATION
QUESTION

By BERTRAM C. A. WINDLE, M.D., F.R.S.

ENCYCLICAL LETTER OF HIS HOLINESS POPE
PIUS X ON THE IMMACULATE CONCEPTION

With an account of the Definition of the Doctrine.

THE RATIONALIST PROPAGANDA
AND HOW IT MUST BE MET

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CHRISTIAN DEMOCRACY and SACRED MUSIC

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CATHOLIC TRUTH SOCIETY

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The Rev. Dr Gibson has done well to reprint the *Report of the Meetings in Defence of the Athanasian Creed*,* held on January 31, 1873, to protest against any change either in the Creed itself or in the use of it. The speeches rebut the principal objections brought against the Creed, and are therefore still interesting. Equally interesting is Dr Gibson's introduction to the pamphlet giving an account of the history of the Creed.

MESSRS Cassell are to be congratulated on having brought to so satisfactory a conclusion the serial issue of their admirable illustrated edition of *Social England*. The work, in its completed form, makes six handsome volumes, of about 800 pages each, costing little more than ten shillings apiece; and no more complete record of the history of the people, "from the earliest times to the present day," need be desired. "Religion, laws, learning, arts, industry, commerce, science, literature, and manners" are the divisions into which the subject is apportioned; and each of these receives suitable and, so far as space allows, comprehensive treatment at the hands of competent writers. Every library, public or private, should if possible possess this storehouse of information.

THE Society for Promoting Christian Knowledge publishes a very useful and suggestive little pamphlet of 24 pages by the Rev. A. W. Jephson, entitled *Some Hints for Parish Workers in London*. Many of the "hints" will be equally valuable elsewhere.

THE International C.T.S. of New York "believes that it will confer a real service upon its members and the public generally by publishing the entire correspondence between the

Vatican and the French Government in the affair of the Bishops of Laval and Dijon."* In this belief we concur and we hope that this five cent pamphlet, which is prefaced by a useful introduction, will be widely circulated.

A NEW departure in English texts for schools has been made in "Blackie's English School Texts," in which are reprinted some of our less accessible classical works in a form adapted for school use. The volumes already issued (at 8d. each) include Washington Irving's *Companions of Columbus*, Defoe's *Journal of the Plague* and Hawkins' *Voyages*. The name of the Editor, Dr Rouse of the Perse School, Cambridge, is a guarantee for the skill in editing and to a certain extent abridging these works. The printing and appearance of the little volumes is most attractive, and the fact that the less hackneyed masterpieces are being drawn upon should alone be a sufficient guarantee of success.



The Missions of Tibet.†

IT is ten years since Father Launay, the learned and indefatigable archivist and historiographer of the famous Paris Society of Foreign Missions, completed his admirable "*Histoire Générale de la Société des Missions Étrangères*" in three stout volumes. Since then he has devoted himself with the extraordinary energy that characterizes him to compiling separate histories of an exhaustive character, all based on original documents, of the various missions served by his society. First we had the very large five volume history of its missions in India; a work crowned by the French Academy (1898). Last year we had the

* *Documentary Exposition of the Rupture of Diplomatic Relations between the Holy See and the French Government.*

† *Histoire de la Mission du Thibet.* Par Adrien Launay. 2 vols., pp. 470, 440. Société St-Augustin, Lille, Paris.

* 8vo, pp. 65. 1s. net. Longmans.

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ANNUAL DINNER: January 16, 1905.

CINDERELLA DANCES: Wednesday, Nov. 23, 1904; Tuesday, Jan. 3, 1905; Tuesday, Jan. 24, 1905; Wednesday, Feb. 8, 1905; Wednesday, Feb. 22, 1905; Shrove Tuesday, Mar. 7, 1905.

A CATHOLIC Reference Library is available to members at the Association Offices. Country members may use the Offices of the Association as an Information Bureau upon Catholic matters. Hotels and Boarding Houses, etc., can be recommended, and arrangements made for Guides and Conveyances for parties visiting London.

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single volume devoted to one of its Chinese missions, that of Kwang-Si, and about the same time appeared (undated) this exhaustive account of the same society's attempts to evangelize Tibet, for so far, its efforts actually to enter the country have been crowned with failure and even bloodshed, and the work done may be described as "frontier work." Father Launay, in addition to the ordinary literary sources at the disposal of all writers about Tibet, has utilized the archives of the Paris Seminary of Foreign Missions, in the Rue du Bac, of which he is keeper; the archives of the Vicariate Apostolic of Tibet, and a portion of the archives of the French Legation at Peking. The documents thus handled are extremely numerous, and consist of original or translated letters and despatches of European ministers, members of the Tsong-li-yamen, Chinese commissioners at Lhasa, viceroys of Sze-chuen and Yunnan, heads of the great Lamaseries, besides accounts of our Catholic bishops and missionaries.

As the work particularly concerns the author's own Society, we need not be surprised that little more than sixty pages of the first volume are devoted to the early evangelization of Tibet, the story of which is sufficiently familiar, from Blessed Odoric of Friuli, O.F.M. (1328-9) to the Lazarists, FF. Huc and Gabet in 1846. From that day forward the attempts to carry the Gospel into the sealed land of the Lamas have been all undertaken by the great Paris Society, in whose favour was erected the Vicariate bearing the title of Tibet. The story is a thrilling one, and glorified by several martyrdoms. It is told in Father Launay's usual interesting and attractive style; and also, as usual, the value of his volumes is further enhanced by an excellent index and

by a splendid map of Tibet, for our author is also a cartographer of the first rank, as has been proved by so many admirable publications in the past, especially his great atlas of foreign missions in the East. This work reaches us at a most opportune moment when the interest of all is fixed on the mysterious country of Tibet and its future developments.



Anti-Rationalistic Literature.

E note with great satisfaction that the S.P.C.K. seems to be fully alive to the gravity of the danger due to the energy of the Rationalist propaganda in disseminating anti-Christian and atheistic literature in popular form. Several of the publications recently issued to counteract this peril will be found exceedingly useful, even though we cannot call them wholly satisfactory. *Is Christianity Miraculous?* by the Rev. C. H. Prichard, M.A. (price 2s.), if it contains nothing very new, presents in clear and readable form such replies to the current objections brought against three central points of Christian doctrine, viz., the Virgin Birth of Christ, His Resurrection and His Miracles. Unfortunately the author weakens his case by a wanton attack upon what he is pleased to call Catholic "Mariolatry," which goes far to forfeit our confidence in such an ally. *Recent Attacks on the Faith, a Defence of Christianity*, by the Rev. John Wakeford, B.D. (6d.), is a reply to the attacks of Mr Blatchford in the "Clarion"; and *Jesus Christ the Supreme Factor in History*, by the Rev. G. S. Streatfield, M.A. (3d.), deals with a theme sufficiently indicated by its title. Both are well done, although here and there may

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be noted the vagueness and want of precision which is characteristic of non-Catholic "theology." *The Evidences of Things not seen: i, From Nature, ii, from Revelation*, by J. A. Fleming, D.Sc., F.R.S. (6d.), is, to our mind, the most telling of all, as it is the most original. We cannot but think, however, that Dr Fleming's personal tastes have led him to give undue space and prominence to the numerical argument for design from the coincidence of astronomical periods and cycles, which, to use an over-worked word, we do not find "convincing."



The Immaculate Conception

WE have already noticed various publications dealing with the dogma of whose definition we are shortly celebrating the jubilee, but others continue to reach us. The Catholic Truth Society has issued, as a penny pamphlet, a translation of the *Encyclical Letter* of the Holy Father, with the account of the doctrine and its definition originally published by Father Faber in 1855; a suitable preface is contributed by the Rev. G. B. Tatum.

A well-known treatise on this privilege of our Lady, which had considerable influence on writers engaged in the controversy of the twelfth century and was formerly assigned to St Anselm, is now attributed to Eadmer, the monk of Canterbury; and Fathers Slater and Thurston, S.J., have given us an edition of it* prepared from the best and earliest manuscripts, which will be read with much interest by theologians and others. The work is full of unction as of learning, and the arguments are as apposite now as they were eight centuries ago. With Eadmer's treatise are given some short monographs on the same subject by other English theologians of the same period. The whole collection, with the inductions, forms a

handy and well-printed little *brochure*; it is published by M. Herder, of Freiburg, price 1s.

Messrs Benziger send us a little book on the same subject (price 1s. 6d.) by the Rev. A. A. Lambing, LL.D. It gives an account of the dogma and of the circumstances connected with its definition, with extracts from the Bull of Pope Pius IX.



C.T.S. Notes.

THE HALF-YEARLY MEETING.

THE Half-Yearly Meeting, held in the Cathedral Hall on November 4, under the presidency of His Grace the Archbishop, was of especial interest. The Lay Hon. Secretary, in the course of a brief speech, said that the Society had now completed the twentieth year of its existence, and spoke of its present position and prospects; he also referred to the presence of Lady Herbert, at whose house the inaugural meeting of the present Society took place, and who had been a prime mover in the original C.T.S. The interest of the meeting, however, centred in the speeches which dealt with the need for providing to some adequate extent literature which should be antidotal to the publications of the Rationalist Press Association. Dr Barry, who was prevented by ill-health from being present at the Conference at Birmingham, gave in a telling and practical address the points which were to have been brought forward in the paper he was to have read on that occasion. He was followed by Father Maturin, who emphasized the need for making use of the press, too often an agent for mischief, in the interests of truth; and Dr Aveling followed in the same strain. Father Gerard, S.J., gave an analysis of the recent report of the Rationalist Press Association, showing the vast number of publications it had issued and the efforts which were being made to extend its operations by lantern lectures, free distribution of books, platform propaganda, etc. He referred to the large sums which had been

* *Eadmeri Monachi Cantuariensis Tractatus de Conceptione Sanctæ Mariæ*. 12mo, wrapper, pp. xl, 104. Price 1s. Herder, Freiburg.

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subscribed for the production of the publications, and urged that Catholics should show at least as much zeal in the propagation of truth as these persons were displaying in the dissemination of error.

The Archbishop, in summing up, expressed his high appreciation of the value of the speeches to which they had listened, and his confidence that the work, so urgently needed, would be taken up with energy now that the importance of so doing had been made clear. He said that the Catholic Truth Society had shown on former occasions that it was capable of dealing with emergencies as they arose, and he could not doubt that it would be equal to the present; but in order to do so funds were urgently needed, and he trusted they would be forthcoming. The meeting, which was well attended, then dispersed.

THE Bishop of Salford calls our attention to a paragraph in an English paper which states that "the Catholic Truth Society of San Francisco has published a very excellent and interesting history of the Catholic Church in Japan, by Rev. Dr Casarrelli." This of course is the pamphlet published some years since by the C.T.S. The Bishop informs us that his permission for the reprint was not asked, nor, it is needless to say, was that of the C.T.S., nor is the source of the pamphlet even acknowledged. We are getting hardened to this kind of treatment from San Francisco, opposed though it be to "literary honesty and courtesy," to quote his Lordship's words, and the law of copyright does not protect us from such appropriation.

WE are glad to learn that the Conference of the C.T.S. of Ireland in Dublin was even more successful than that of last year, although on this occasion a charge was made for the admission of non-members. The address of the Bishop of Limerick on the University question aroused great enthusiasm; when the vote of thanks to his Lordship was proposed, the entire audience rose and cheered vociferously. The "Annual" of the Society, which is in active preparation, will contain all the papers read at the Conference.

THE Twelfth Report of the Manchester Branch contains an interesting summary of the lectures delivered during 1903-4 and the programme of the session for 1904-5, which was inaugurated by an address by the Very Rev. Dr Pooock, President of St Bede's College, at St Alphonsus's School, Brooks Bar, on November 8. The Report contains the Pastoral Letter of the Bishop of Salford on the C.T.S., issued prior to the recent Conference, and in other ways gives prominence to the work of the parent Society.

THE Inaugural Address of the Lecture Session of the Liverpool Branch—on "Faith as a Motive Force"—was delivered by Father Bernard Vaughan on October 27, and was largely attended. The next lecture, on "Trades Unions in Catholic Times," will be given on November 29 in the Granby Hall, by the Rev. Dr Pooock, of St Bede's College, Manchester.

THE C.T.S. has issued as penny pamphlets three of the papers read at the recent Conference: The Archbishop's address on *The Education Act of 1902; the Difficulty and its Solution*; Professor Windle's paper on *The Catholic Aspect of the Education Question*, and Father Gerard's *The Rationalist Propaganda and how it must be met*. Each of these is eminently suited for distribution and will, we hope, be largely circulated. A useful summary of the Education Act, by the Rev. M. F. Glancey, has been issued by the Society at 1s. per hundred.

THE C.T.S. will publish during the month: *The Yoke of Christ*, a second Hundred Readings chiefly intended for the Sick, by the Rev. Robert Eaton, in two volumes, 1s. each, or in one volume, cloth extra, price 2s. 6d.; *A Second Handful of Myrrh*, cloth 6d. net, wrapper 3d.; *Ridingdale Folk*, by the Rev. D. Bearne, S.J., price 1s.; and three penny pamphlets—*A Life of the Ven. Robert Southwell, S.F.*, and Cardinal Newman's sermons on *The Glories of Mary for the Sake of her Son* and *The Fitness of the Glories of Mary*.

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* Published solely by the Society. † Without margin.

The Antidote.

THE peripatetic Protestants who perambulate the country and attract notoriety by the simple process of creating disturbances, are beginning to be appreciated as they deserve. At a recent meeting of the Society for the Propagation of the Gospel at Liverpool, the Protestant Bishop, himself a Low Churchman, informed the rowdies who disturbed the meeting that they were "going far to make the great name of Protestantism stink"—a remark appropriately received with "Three cheers for John Kensit"; and at the recent Cumberland Quarter Sessions, where some Catholic dock labourers had met to prevent a "Wycliffe" (i.e., Kensit) preacher holding a meeting and were charged with disturbing the public peace, Mr J. W. Lowther, M.P., the chairman, was equally outspoken. He said:

In this case there was considerable palliation of the acts to which the prisoners had pleaded guilty. Some of the pamphlets from which they had heard extracts he could not find lan-

guage strong enough to characterize. They were disgusting and disgraceful, and anyone who circulated such pamphlets among people of an opposite creed was the aggressor. A man who did such a thing knowingly and openly provoked the treatment which he might possibly meet with. The magistrates felt that the prisoners' feelings might have been severely tried by the literature which had been circulated and by the action which they thought was going to be taken in the town, and they had come to the conclusion that the ends of justice would be fully met by binding the prisoners over to keep the peace for six months.

Those who know anything of the class of literature distributed by these persons, or who remember the exposure made of it in "Truth," will be aware that these remarks are by no means too strong. It will be remembered that such works were denounced by Judge Ridley in "Ruthven v. De Bom," and his "summing-up" in that case, published by the C.T.S. as a penny pamphlet, cannot be too widely distributed among fair-minded Protestants.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by publishers for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

-
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
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attrition. Feminine influence is brought to bear from outside, but the curtain is not rung down by the wedding bells of the founder. On the contrary, the lady influences Beaumont's conversion, and he becomes a real "Brother Francis" in the Capuchin Order, while she takes the veil as a Carmelite. Previous to this, however, he has a vision in the Oratory, where it is odd to find the expression "Dominican popes" used in reference to Fra Angelico and Père Lacordaire. There is a good deal of animation in the dialogue, but the life throughout is, as no doubt the author intended it should be, impracticable and impossible.

Messrs Gill and Son have reprinted in a neat and tasteful volume one of C. J. Kickham's novels, *For the Old Land*,* which we understand has been out of print for some time. It is a well-told, healthy story of Irish life, with a good deal of characteristic, if exaggerated, humour, but free from drinking-bouts, "wakes," and other disfigurements of much of the so-called Irish life that we meet with in fiction. The title of the book would appear to indicate a tale of stirring sacrifice and patriotism; but as a matter of fact it is quite domestic in treatment, the "enemy" never rising beyond the sub-inspector and the bailiff, who indeed have no bad time of it themselves among the kindly people of Shannaclough. The characters are happily drawn, and the whole story is quite excellent of its class.

We cannot extend similar praise to *The Treasure of the Abbey*,† another reprint by the same firm. The book is bound up in an ugly

cover, overladen with "ornament." When we turn to the tale itself we find it to be one of a large family with which we are already familiar. Here we have "the mixture as before." Wicked brother-conspirators inhabit a castle whose dungeons hold a mysterious secret. We have priests who talk in stagey language, a subterranean skeleton, and any number of hard knocks and vehement remarks. Then, of course, there is the hidden treasure, discovered with tragic results. In places the book savours of Mrs Radcliffe; at other times it recalls the gruesome situations of Poe. But it is a long way after either in interest, although it is fair to say that the story as it stands is just the kind of narrative that many persons will delight in.

Falaise of the Beautiful Voice,* "a tale of the youth of St Louis, King of France," comes from New York, and is written by Prof. W. S. Davis, of Harvard University. It is dramatic, even melodramatic, in form; incidents of the most exciting nature crowd its pages; plots and counterplots abound: and yet it is neither lifelike nor convincing. The weakness of the youthful Louis and his gradual self-emancipation from the control of his mother, Blanche of Castile, are well portrayed; the sweetness of his wife Margaret and the falseness of Alithe de Coucy are in bold contrast: of Falaise, the blind girl who gives her title to the story, we hear comparatively little. The account of the confession of Louis to the priest of St Maclou (pp. 169-174) is unintentionally funny, especially the statement that Louis "veiled a few things lest Ambroise [the priest] should catch a truth which, *spread abroad*, might rack wide France." Such phrases as "the King went

* Cloth, 8vo, pp. iv, 384. Price 3s. 6d.

† Translated from the French of Raoul de Navery by Alice Wilmot Chetwode. 8vo, cloth, pp. iv, 322. Price 3s. 6d.

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to his private chapel and *heard service*" (p. 116), "there will be no lands left at Coucy if we fail to buy indulgence and viaticum before the scaffold" (p. 81); and such Latin sentences as "delecta filia," "benedicite meum filium" and "Sancte Germane Consciensis, ora pro nobis" sufficiently indicate that the author is not familiar with Catholic practice or phraseology.

The story of *A Spoiled Priest** gives its name to a volume of short tales by Canon Sheehan, apparently reprinted, though this is not stated, from various magazines. This particular story is worthy of the author's reputation; it is a pathetic account of one who, on the eve of his ordination, was not considered fitted for the priesthood, of the grief of his family, and of his subsequent career, ending in the happy fulfilment of his aspirations. The second story, "A Thorough Gentleman," is also good, although it seems strange that the narrator and his friend made no effort to restrain the principal character from going to the death he had announced his intention of seeking. The six remaining stories are readable—"Remanded" is dramatic, but in no way equal to the two we have named; "Rita," in the course of which a "dying woman" speaks uninterruptedly for fourteen pages, seems to us improbable, even if we allow that truth is stranger than fiction. The book will hardly add to the author's reputation.



For the Children.

THERE is no difficulty in selecting, out of the pile of books before us, the one which will be most heartily welcomed this Christmas by the young

folk of every Catholic household. *The Ridingdale Boys** have by this time become established favourites in many Catholic families; we are never tired of hearing of Lance and his brothers and friends, and Father Bearne—who is for England what Father Finn is for America—never fails to interest us in their doings. His young friends—we mean those he writes about—are good as a rule but never *goody*; sometimes they are naughty for a change, when we like them quite as well and sympathize with them even more, especially under the trials attendant on the visit of Arthur Leighson. Their literary tastes are perhaps a little advanced—"they knew their Shakespere and many another English author as they knew the corridors and rooms of their own home"—but that is no bad thing, and if their readers follow their example, so much the better. Father Bearne, by the way, has fallen into a literary trap when he calls Tom Taylor's spurious antique beginning "O for a booke and a shadye nooke," "a quaint old English song." The Squire and Mrs Ridingdale are as charming as ever, and Father Horbury is an excellent and sensible monitor, though he is perhaps just a little insistent on the Apostleship of Prayer, and we fancy some readers will grudge the space given to his "story." The book is well printed, and abundantly illustrated, but we do not think the pictures are quite worthy of the text.

Five shillings is not dear for *The Ridingdale Boys*, but those who have yet to make their acquaintance can do so at even less cost. The Catholic Truth Society has published some earlier chapters in their history in a good-sized half-crown volume entitled *Lance and*

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his Friends,* of which we can only say that if we had to decide on the relative claims of the two books we could only do so by bracketing them "equal," for the excellences of the one are the excellences of the other. Our advice "to parents

friends of the Dale, we are never tired of reading of their adventures. The *New Treasure-Seekers** are as attractive as they were when we first made their acquaintance some years since; Oswald is still the narrator, and his style has lost none of its



Specimen Illustration from "The Ridingdale Boys"

and guardians" therefore is: If you can afford it, buy both. The C.T.S. volume may also be obtained in two parts at a shilling each.

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We yield to none in our detestation of the good boy of pious story books, but the proceedings of Algy Sylvester, aptly called *That Awful Little Brother*,[†] compel us to admit that it is possible to go too far in an opposite direction. Why his parson brother did not give him the good hiding which he often richly deserved we cannot understand; but the family generally (two or three of his sisters are quite nice girls) seem to have found even his most graceless escapades amusing rather than otherwise, although his jokes are not always in the best taste and are frequently carried too far. There is plenty of incident in the story, and young folk will find it readable, nor do we think it will induce them to take Algy as an example; should they do so, they may rest assured that *their* "parents and guardians" will not exhibit the leniency shown to this graceless cub.

Messrs Nelson and Sons send us several story-books for young folk, which are cheap and attrac-

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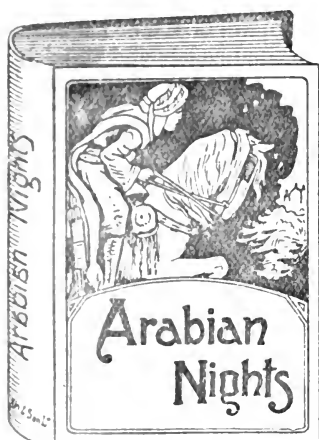
tive in appearance, suitably illustrated, and of at least average interest. *Highway Pirates*, by Harold Avery (3s. 6d.), is indeed rather above the average, although it deals with such familiar matters as a forged will, a secret chamber, schoolboys, smugglers and convicts. These last are the "highway pirates," who give their name to the book; they break from their bonds, seize the coach which was conveying them to the sea *en route* for Botany Bay—the time is early in the last century—and leave Sylvester Eden and the guard of the coach in a cave by the shore: how they got out those who read the book will discover. It is a well-written tale.

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he is taken prisoner; while in captivity he meets with his brother Raymond; with their return to their mother the story ends. We note with pleasure the care taken by the author in the details of the story, which are accurate and instructive, although never wearisome or didactic. The character of Louis is drawn with care and sympathy from authentic records, and the volume is attractively bound and well printed.

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The Thrall of Lief the Lucky, by Ottilie A. Liljencrantz, is one of a series of five-shilling books for boys published by Messrs Ward, Lock and Co. It is a handsome and attractive volume, which will appeal to the eye of the expectant boy by its rich cover, gilt edges, and coloured plates; and the contents will be found as attractive as the exterior. It is a tale of love and adventure in Viking days, and therefore, it is needless to say, is full of chivalry, and feud, and cour-

age, and all the other qualities which juvenile readers look for in a romance. The book has been printed from American plates on good paper, and would form an excellent Christmas gift.

The Story of a Red Deer,* by the Hon. J. W. Fortescue, which first appeared some seven years since, and has been several times reprinted, is now brought out in smaller form in Messrs Macmillan's "Illustrated Pocket Classics for the Young." It is a natural history story, simply and charmingly written and neither foolish nor morbid, reminding us of the best parts of "The Water Babies," which is also in the same series. The dedication to "Mr Hugh Fortescue" (aged nine) is very graceful.

The Society for Promoting Christian Knowledge sends us four out of the numerous volumes which they have lately issued. All have bright and attractive covers, are suitably illustrated and clearly though not very attractively printed; they have, however, a somewhat antiquated appearance, due to some extent to the employment of headings and tail-pieces (and sometimes initials) which have seen many years' service, and might well be allowed to disappear. *The Witches of West-over Combe* (by Edith Cooper; price 2s.) were of course not witches, and it is not easy to see how Jenfer Newlyn obtained so unenviable a reputation. The story is laid in a little seaside village in Devonshire, and is full of incident; robberies, a struggle on the cliffs, a narrow escape from the advancing tide (which seldom fails to occur in seaside stories), a shipwreck, are only some of the occurrences, and all are told with much freshness and "go." This will perhaps be more popular with girls than with boys; the latter are, however,

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catered for in the three remaining, although girls will read them with equal interest. Miss Gertrude Hollis, one of whose historical stories we have already commended, gives us another in *The King who was never Crowned* (price 2s.)—i.e., Edward V. All we have said about "Slave and Saracen" applies to this equally well-written story. Miss Hollis is a distinct acquisition to our writers for the young, and her tales may safely be placed in the hands of Catholic children, which is not always the case with authors who profess to draw their inspiration from historical records. *Harter's Rancho* (by H. B. Forester; price 2s. 6d.) does not differ materially from other stories of adventure whose scene is laid "out west," for which there seems to be an insatiable demand. "*England Expects*" (by F. Harrison; price 3s. 6d.), is, as its name suggests, a story of the last days of Nelson, dealing largely with the adventures on board ship of George and Eric, who are entrusted with an important mission which they find difficulties in executing. There is a nice little French boy who is fortunate enough to find a doctor (whom he calls "Monsieur le Médecine") who can say the "Our Father" in Latin: Jean repeats "each word after him with his French pronunciation of the Latin"; one wonders why he did not say it in his native tongue. It is quite a good story, and there is plenty of it—nearly 400 pages.

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and the old-fashioned fairy tale; and those who are still susceptible to their charm—we are afraid they are not as much in fashion as they used to be—will enjoy their proceedings. The first—"The Giant's Baby"—pleases us most; but all are good of their kind. The volume is good to look upon, with its good print, pretty pictures, attractive binding and gilt edges.

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chrome, are exceedingly well executed, and in them lies the chief (and for Catholics the exclusive) value and interest of the book. The aim of the editor, Mr W. Shaw Sparrow, has been "to gather within one volume a good and memorable selection of works by the great painters from the days of Fra Angelico to the present time so as to form a pictorial companion to the Gospel Story, but to exclude those pictures which might provoke controversy and give pain or offence in some religious circles," and in this he may be said to have succeeded. The selection is not one that we ourselves should have made; it would have been more instructive from the point of view of art had Duccio and Giotto found a place, and the exclusion of Filippo Lippi and Perugino—to name only two out of many omissions—is unintelligible in view of the disproportionate representation of Rubens and of the inclusion of English and French mediocrities who "never would be missed." We suspect that the prominence given to the Madonna by the artists named has something to do with their exclusion; though it is fair to say that the Melagrana Madonna of Botticelli—stated, by a curious slip, to be "in the Louvre"—finds a place. The great Flemish masters are similarly ignored—we find no example of Memling, the Van Eycks, Hugo van der Goes, or Roger van der Weyden. But although a certain number of the illustrations are of little value or interest, while for some subjects—e.g., the Nativity—a better selection might easily have been made, the volume contains so much that is good that it may be recommended as a cheap and comprehensive gallery of religious art.

The text—by Protestant authors—will have no attraction for Catho-

lics, especially as one of them is Dr Horton. He falls foul of a font in a Norfolk church, on which,

facing the altar from which Sunday by Sunday the Commandments are read forbidding us to make images of the Divine, is a rude representation of the Holy Trinity; God the Father sits upon a throne, and holds between his knees Christ upon the Cross, while between His chin and the top of the Cross is the Holy Spirit in the image of a dove.

It might be urged that the Commandment—there is only one which does so—forbids the making of "any graven image, or the likeness of anything which is in the heaven above or the earth beneath"; it says nothing about "the Divine," and, accepted literally, would prevent the taking of Dr Horton's photograph. But his deduction is more remarkable still:

One could hardly be surprised if the children baptized in that font and brought up (!) in sight of such an image of Him who fills Heaven and Earth, should grow into sceptics.

It is to be regretted that Mr Sparrow was not as careful to exclude from his text as from his illustrations things "which might provoke controversy and give pain in certain religious circles."



Notes on New Books.



E ought to have noticed sooner the very handsome and in every way attractive volume in which Dom Adam Hamilton, O.S.B., has printed *The Chronicle of the English Augustinian Canonesses at St Monica's in Louvain*.^{*} This important contribution to the history of the Church in England in the dark times between 1548 and 1625, written by one of the community, is an unaffected and straightforward record of—to quote the

^{*} Large 8vo, cloth gilt, pp. xvii, 277. Price: 10s. 6d. net.

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quaint original title—"The Beginning and Progress of the Monastery of Consecrated Virgins of the English Nation . . . seated in the town of Louvain, in Brabant, a Province of the Low Countries." The two first Englishwomen to join the community were Elizabeth Woodford and Margaret Clement, whose mother "was brought up in the house of Sir Thomas More as his child, and he used to call her daughter"; and through the pages of the book pass the names of almost all the families who remained faithful throughout the days of persecution. The daughter of Ven. Margaret Clitheroe, two sisters of Father Garnet, two nieces of Cardinal Allen, were among those who joined the community of St Ursula, from which St Monica's was an offshoot. It is impossible, in the space at our disposal, to do more than call attention to this scholarly volume, in which every detail has received the most scrupulous care. The illustrations—including portraits, facsimiles of letters, and other objects of interest—are excellently produced; there is an admirable index; the pedigrees of various families are given in tabular form. Type, paper and binding are excellent; and the modestly-entitled "preface" which Dom Hamilton has prefixed to each chapter adds greatly to the interest of the book, the historical value of which, combined with its reasonable price, should secure for it a place in every Catholic library of any pretension.

SOME months back we called attention to the admirable series of papers on *English Monasteries** which was then appearing in the "Church Times." We are very glad to receive these in a pretty half-

crown volume, nicely bound and embellished with six illustrations. As its source implies, it is written by an Anglican—the initials "F.S.A." conceal the name of an antiquary of considerable repute; but there is nothing to which a Catholic can take exception, and indeed much that all might read with profit: for it is to be feared that our own folk are none too well acquainted with the history of their past. The last chapter on "The Two Commissions of Henry VIII" is the best possible antidote to the nauseous fictions in which a certain class of Protestants finds delight: the author says:

It would not be possible for any one of a decently-balanced mind—we care not whether he is English Catholic, of the Roman obedience, Nonconformist or Agnostic—to make a careful study of the times of the suppression of the monasteries of this country, without rising from the task with a feeling of almost unqualified disgust for the visitors, and of indignation with a king and a minister who could use such miscreants as their tools.

This chapter should be reprinted as a penny tract by the C.T.S., if author and publisher would allow it to be so employed. A useful bibliography adds to the value of the book.

THE lapse of copyright has enabled Messrs Dent to add to their "Temple Classics" Rossetti's translations from *The Early Italian Poets** and of Dante's "Vita Nuova." The work itself needs no commendation, but its value is enhanced by the editorial notes from the competent pen of Mr Edmund Gardner. The editing of some of the later issues of the "Temple Classics" leaves much to be desired, but on this occasion Messrs Dent may be congratulated. Mr Gardner has wisely, by judicious omissions and annotations, done much to bring

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our knowledge up to date, and this edition will thus be of value even to those who possess the original. It is needless to say that the volume, which has as a frontispiece a youthful portrait of Rossetti by himself, is excellently produced.

THE Catholic Truth Society of Ireland has done well to collect in one volume the nine biographies of Irish prelates and priests which form deservedly *A Roll of Honour** in the Society's list. The entire book is well written, by several hands; it is intensely interesting, and forms a magnificent record of sanctity and apostolic work. These pages answer, with sufficient fullness and conviction, that question which is a problem to many outsiders: How is it that Ireland has been so pure and so free from crime in the light of her poverty and persecutions? It is by the influence of such men as form the subjects of these biographies that the sterling result has been achieved. For literary merit the two foremost lives are perhaps that of Bishop Doyle by Father Coakley, O.S.A., and Father Matthew Russell's biography of his illustrious namesake, Dr Charles Russell, President of Maynooth. The most stirring story is that of Archbishop MacHale, "John of Tuam," whose long career of activity is traced from the days of the French Invasion and the Rebellion, of which the writer, M. T. Kelly, relates many incidents. Miss Susan Gavan Duffy writes pleasantly about Father Mathew and his great work. Hers is a subject which lent itself to humour and anecdote, of which she has taken full advantage, without diminishing the serious side to the life of the great Apostle of Tempe-

rance. The volume is well printed, plainly and neatly bound. The only thing one would wish to see altered is the rough and ugly appearance of the uncut edges. We trust the book will command a wide sale.

It was a happy inspiration to bring together a number of testimonies to the difficulties of existence in the days before the repeal of the corn laws, and the letters from those still living who remember *The Hungry Forties** are interesting documents, apart from their political significance. They give a plain unvarnished narration, picturesque in its simplicity and often painful in the facts brought to light, of the hardships of the poor sixty years ago, as represented by writers in different parts of the country, especially from Heyshott (in Sussex), Cobden's native village, where Mrs Cobden Unwin, the editor, has collected information from the residents. It is interesting to find a reference to Cardinal Manning in his Anglican days: he "wor the minister [at Grantham] when I wor a boy," says George Pollard, who adds: "'e wor a nice sort of man." The book would, we think, have been more useful had it been produced at a sixth of its price, which in smaller type it might easily have been.

RECORDS of genuine work are always welcome to workers, and such will find much to interest them in the account of the experiences of the Rev. Richard Free in the Isle of Dogs, which he has published under the somewhat sensational title, *Seven Years' Hard*.† Mr Free appears to be a moderate High Churchman; his description of his surroundings is manifestly

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taken from life, and he has evidently done his best to improve the spiritual and temporal conditions of the people under his charge. There is much shrewd observation in the chapters on "Work and Wage" and "The Problem of the Roof-tree," and the facts adduced should enable his readers to realize something of the deplorable conditions under which so many of their fellow men and women live. Mr Free is a land reformer by conviction, not by theory, and propounds views which those who "sit at home at ease" will consider radical and revolutionary, though they will not appear strange to those who know how the poor live. Unfortunately the book is marred by a curiously narrow parochialism and by an entire ignoring of the work of fellow-labourers in the same field; and there is a passage upon the confessional and its effects which is worthy of a Protestant Alliance lecturer and quite unworthy of Mr Free.

MESSRS Gill and Son of Dublin have reissued in one volume the *Irish Readings* compiled many years ago by A. M., T. D., and D. B. Sullivan. It is a wonderfully cheap book—more than 600 pages for a shilling—and contains much that is excellent and of permanent interest; yet the collection as a whole has a somewhat belated air, and we are inclined to think that the volume would be improved by reduction. But it would of course be impossible to produce so large a book at so small a price except from stereotype plates, and to alter these would add to the cost of the volume.

The Soul's Orbit, or Man's Journey to God,* is not milk for babes.

* By M. D. Petre. 8vo, pp. viii, 204, cloth. Price 4s. 6d. net. Longmans.

It is distinctly "intellectual," with a tendency to esotericism. The tone is one of hopeful pessimism—the faith of many is about to undergo a supreme test; learning will not avail to withstand the shock, personal devotion to Christ alone will do so—and the aim of the book is to foster this personal devotion to Christ at the cost of "idealizing" and "spiritualizing" much that we have been accustomed to take in a more or less materialistic sense. The general trend of thought follows closely the French apologetical school of Blondel and Laberthonnière, whose ideas have been set forth in English by Father Tyrrell; and the influence of the last-named author is apparent on every page.

Loss and Gain,* although perhaps not one of the most popular, is in some ways one of the most interesting of Newman's works. Written after his conversion, it is an accurate presentment of the Anglicanism of his time, and the hero, Charles Reding, is the author's mouthpiece and indeed represents him. Messrs Burns and Oates have rendered the work accessible to all by publishing it in a well-printed sixpenny volume of convenient size, which we hope will have a wide circulation. If it should be reissued in this form, we would suggest that a brief account of the circumstances of its first appearance might well be prefixed or might occupy the blank page at the end.

MR James Rhoades has evidently undertaken a labour of love in rendering *The Little Flowers of St Francis*† into English verse, and his publishers have presented his work in an attractive form; yet we have grave doubts as to whether

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the result is worth the pains which have evidently been bestowed upon it. The whole fifty-two chapters are turned into blank verse, which is smooth and readable and carefully worded; yet we think the legends are more attractive in prose, as they are certainly more simple. The first begins:

Of Francis, glorious saint, consider first
How that in all his life-deeds he was
made

Conformable to Christ; for even as
Christ

Did at the outset of his ministry

Choose twelve Apostles to spurn worldly
things

Each one, and follow Him in poverty

And other virtues, so Saint Francis, first

Founding his Order, chose companions
twelve,

Men dowered with the deepest poverty.

As we are referring to the "Fioretti," we may perhaps call attention to the shilling volume issued by the C.T.S. in one of Mr Woodroffe's prettiest covers, as eminently suitable for a Christmas present.

In his excellent and interesting series of *Lectures on the Irish Language Movement*,* Father Dineen sets forth its scope and meaning. He is sometimes pessimistic, and he lashes his countrymen in a way which his Saxon readers will appreciate for their neglect of this one possible foundation of nationality. He warns them that "If Irish were to be wiped out to-morrow as a living speech, English could not supply its place as our national language"; and again: "that language, an excellent speech in the mouths of Englishmen, will become on their lips . . . the despicable jargon of helots and slaves." It will thus be seen that Father Dineen's style does not lack vigour.

An American Missionary† is the

* Price 6d. Gill, Dublin.

† 8vo, pp. xv, 293, cloth. Illustrated. Price \$1. John Murphy & Co., Baltimore.

record, taken from his own simple and graphic letters, of the labours in the far north of Father Judge, S.J. For years he worked for souls in Alaska, among his beloved childlike Indians, far from all distractions, "hearing nothing of all that agitates the world till all is over, just of facts of history." From this "sweet solitude" he was startled by the rush for gold to the Klondyke. Thither his zeal for souls carried him with the crowd, and the last three years of his life were spent in the brawling, ungodly city of Dawson. However, years of labour in frost and snow had done their work but too surely, and he died, worn out, before he was fifty, revered and beloved by men of all creeds and nationalities. A local newspaper, in its panegyric of the holy man, thus puts before us, as in a picture, the effects upon him of the ravages of exposure and privation: "The stampede to the Klondyke in the winter of 1896-1897 remember overtaking a solitary and feeble old man with a single sled-rope over his shoulders, and a single dog helping the load along. 'This was the Father.' He was only forty-six years of age when thus described."

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morality, the virtues and vices, and the commandments, but also the religious state and the trouble in France, Christian Science, and other present-day topics. We commend the article on "Correction" to the notice of parents of unruly children; those on "Detraction" and "Defamation" merit the attention of "gossips." The author deserves credit for having treated delicate subjects with fitting reserve, while at the same time giving straightforward teaching and smiting unsparingly where severity is called for. The "Brief" on "Christian Science" is "a caution"—for Mrs Eddy. The style is certainly familiar—perhaps here and there a little too familiar; for instance, the secret workings of the "Old Boy" are spoken of in connection with pythonic spirits; the Latin quotations would have been better in italics or in inverted commas; and such words as "cortege" and "naivete" look strange without their accents. The value of the work would have been enhanced had the author given an introductory chapter on Catholic morals, and stated the authorities on which he bases his teaching. But the book, as it is, is an excellent popular manual of Catholic morality.

MR Edgar Prestage, already favourably known in the literary world by his translations from the Portuguese, has rendered into English from that language *The Sweet Miracle* of Eça de Queiroz, "undoubtedly Portugal's greatest prose-writer of the last half of the nineteenth century." It is a beautiful little story of our Lord's miracles, including one as to which, indeed, the inspired writings are silent, but which is in fullest accord with the action of Him who "loved all the little ones." The little book is charmingly printed and elegantly

got-up, and is cheap at a shilling (net): it might, we think, find a place among the smaller prizes in our Catholic schools, and would form a suitable substitute for Christmas Cards. It is published by Mr David Nutt.

FATHER Benson has enriched our devotional literature by a little volume* in every way beautiful, drawn from that best of all sources for Englishmen—our ancient English devotions. It is not only excellent from a devotional standpoint, but it is also scholarly; there is a useful preface, an introduction on "Characteristics of English Devotions," an appendix of notes, and a "short life" of Richard Rolle, the fourteenth century mystic who has furnished many of the selections, and whose works are a perfect treasure-house of such devotions. The body of the work is divided into four parts—i. The Love of Jesus; ii. The Passion; iii. Devotions for Communion; iv. General Devotions. The book—beautifully printed in red and black, here and there embellished with suitable devices, and tastefully bound in red leather and furnished with register—is creditable to everyone concerned in its production, and we cannot too strongly recommend it as a gift at Christmas or at any other time.

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Telegrams, Hierarchy, London. Telephone, 1502 Victoria.

of pains. The little book is commended by Miss Agnes Clerke, a sufficient guarantee for its astronomical accuracy.

Miss Hilton's "Book of Saints and Flowers" called *In the Garden of God** is prettily written and abundantly illustrated with pictures which are not altogether satisfactory. Some of the legends are old, but the greater part are, we think, here published for the first time—or rather for the second, as the papers are reprinted from "The Treasury." The old ones are the best—that of "The Earthly Paradise," for example, is well told—and there is a good deal of folk-lore embodied in the new ones; in fact, the book is likely to cause trouble to the folk-lorist of the future, who will find it difficult to disentangle real tradition from the author's imagination. The list of "Festival Flowers" is very unfortunate; much of it may be traced, through some of the authorities quoted by Miss Hilton, to Hone's "Everyday Book," but here again true dedications are mixed up with spurious ones. Some of the Latin equivalents are wrong: e.g., "Holy Hay" is an adaptation of Saint-foin, which is not a *Medicago* but an *Onobrychis*; the dedication of the bluebell to St George has no warrant in old writers, but dates from Forster's well-known spurious antique, which has been largely followed.

UNDER the title *The Soul's Love*, Messrs G. J. Palmer and Sons have published in a pretty little shilling volume a collection of fourteen poems by Mr E. Hermitage Day. Twelve are original, one is from the German and one (St Augustine of England) from Adam St Victor: all are refined, graceful, religious,

and something more, and there is nothing in them that a Catholic might not have written. But why, if folk *must* use paper that jags and can't be cut tidily, do they not issue their books with trimmed edges?

MESSRS Nelson and Sons have completed their pretty and convenient edition of the works of the Bronte sisters by the publication of *Villette* by Charlotte Bronte and (in one volume) her autobiographical sketch *The Professor* and her sister Anne's *Tenant of Wildfell Hall*. The sisters are among the literary characters of perennial interest, and their works still find, and seem likely to continue to find, a circle of readers. The attractive presentation of the series in the "New Century Library" is likely to extend the appreciation of these gifted women. The price of each volume is 2s. In the same library appear *The Romantic Poems of Sir Walter Scott* (2s. 6d. net). We are inclined to think that Sir Walter's poems have not retained the popularity which still attaches to his prose, but in their present form they have such added attractions as can be supplied by good type, neat binding, suitable illustrations and convenient shape. A short life of Scott is prefixed, and there are about 150 pages of useful notes.

THE second volume of the *Warwickshire Parish Registers* contains a list of the baptisms at the Franciscan Mission at Birmingham (now St Peter's) from 1657-1824, compiled by the Rev. J. L. Whitfield and Mr P. Williams when students at Oscott College. Prefixed is an interesting contemporaneous account (by Father Leo Randolph) of the building, and of the subsequent destruction by the mob, of St Mary Magdalene's Church and Convent in 1677-8. A second

* 4to, pp. 77. 2s. 6d. net. Palmer and Sons.

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volume containing registers of confirmations, marriages, deaths, etc., will be published at an early date. Only 150 copies of the volume were printed, for subscribers, at 10s. 6d. net.

THE C.T.S. publishes a little penny book of *Chinese Wayside Tales*, in which Lady Herbert narrates some of the incidents of the missionary life of the Sisters of Charity in the great Eastern land. Very tragic some of them are, as well as very edifying; they cannot fail, as the writer says, to "increase the interest felt in England in foreign missions," and to incline folk to help in this great work.

THE Report of "the Second British National Franciscan Tertiary Conference" held at Leeds in September has been issued by the Catholic Publishing Company. It forms a paper-covered shilling volume of 122 closely-printed pages, illustrated by photographs of the principal speakers. The papers (including three "not read") are printed in full and the discussions are fairly reported; the Report, though leaving something to be desired from a literary standpoint, contains much of general interest for social workers. We note among the "resolutions proposed" (and presumably carried) one recommending Tertiaries to read and spread the publications of the Catholic Truth Society.

PÈRE Chevalier has sent us a packet of post-cards illustrating incidents of home life in the Holy Land, and giving views of the principal spots in Palestine connected with the life of our Blessed Lord. The pictures are original, and the negatives were taken in connection with cinematograph lectures of the

life of Christ. They may be obtained from Hales Place, Canterbury, price 1d. each.

THE most recent of the illustrated monographs issued by the Bibliographical Society is by Mr George J. Gray, and deals with *The Earlier Stationers and Binders and the First Cambridge Printer*. Like all the publications of the society, it is admirably printed on delectable paper; twenty-eight plates, mostly of bindings, illustrate the work.

It is with feelings of dismay that we receive from Guadalajara, Mexico, a volume entitled *Miss Diana Vaughan, Priestess of Lucifer*, "by herself, now a nun; translated from the Spanish by the Rev. Eugene Richard, Meath, Ireland." One would have thought that the exposure by its perpetrator of this ingenious and too successful fraud had been everywhere known, but it appears that even in Ireland it still finds credence. To make matters worse, this tissue of lies is "printed by 'La Verdad' Co.!" The book is abominably printed and very dear at half-a-crown; we trust it has been already suppressed.

THE Henry Bradshaw Society has added to its publications an interesting collection of *Tracts on the Mass*, edited by Dr Wickham Legg. The editor, who has executed his task with much care, acknowledges the help of the keepers of many libraries in France, Germany and Italy, which he visited in the course of the preparation of the work. The tracts are in Latin, with the exception of the "Meditations for Ghostly Exercise in the time of the Mass" by a priest named B. Langforde—a MS. of the fifteenth or early sixteenth century

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preserved in the Bodleian. The symbolical interpretation of the parts of the Mass is often ingenious: e.g., "the v. turnynges of the prest to the people at Masse tyme saing *Dominus vobiscum* be-tokenithe the v. apparytyons or apperings of our sauyour after his Resurrectyon."

Ave Maria is the appropriate title of a handsome folio publication of sixteen pages issued at Bruges by the Société de Saint-Augustin, price 2 fr. 50. The cover, carefully printed in colours, represents Our Lady of Lourdes: the pictures within, which are more to our taste, include excellent reproductions of Raphael's Gran Duca Madonna and a charming initial, containing a picture of the Assumption, from a choirbook of the Cathedral at Siena: also, in colour, small reproductions of the Melagrana Madonna and of a less known one by Pinturicchio, and portraits of Pius IX and the present Holy Father. There is also appropriate letterpress on the Immaculate Conception, for which feast the folio has been prepared.

THE Art and Book Company has issued a fourth edition, making the twelfth thousand, of Canon Cafferata's *Catechism Simply Explained*. This useful work, originally published for the author by the C.T.S., is very well printed, the explanations are written in a simple and attractive style and cannot fail to be of service to those engaged in instructing catechumens, or to the catechumens themselves. We note that the instruction on the Rosary is taken *verbatim* and without acknowledgement from Father Procter's little book on *The Rosary Fraternity*, published by the C.T.S. We think the last chapter, on the Scapular, might be omitted with advantage; in view of the recent essays by F. Benedict Zimmerman and F. Thurston the statement as to the "Sabbatine privilege" surely needs modification. A list of publications useful to inquirers would add to the value of the book.

The True Saint Antony*

JEAN Rigauld, Bishop of Treguier, was a Friar Minor and a native of Limoges. He became bishop in 1317 and died in 1323. He lived therefore well within a century from the time of St Antony of Padua, and was a native of a country traversed by St Antony on his missionary journeys and was moreover a member of the same Order as the Saint. He was, therefore, somewhat well fitted to write a "legend" of St Antony. In the beginning of his "legend" he tells us that he was induced to write about the Saint because of certain notable miracles which were related to him "by many friars of tried virtue as certainly true," when he first entered the Order; which miracles he found were not inserted in any of the legends hitherto written. So out of love for the great Saint he put his hand to the compilation of a record, partly drawn from older writings and partly from the oral information he had received. It is evident that we have here an interesting addition to the literature concerning St Antony; for although it was known that a legend had been composed by Jean Rigauld, the manuscript itself was unknown until it was brought to light recently by Père Ferdinand-Marie d'Araules, O.F.M., who discovered it in the Municipal Library of Bordeaux.

No saint perhaps has been so misrepresented in the cheap art which unfortunately is current amongst us, as St Antony. The soft youth who so frequently keeps guard over "St Antony's Bread Box" is certainly not the saint we

* *Life of St Antony of Padua*. By Jean Rigauld. Translated by an English Franciscan. Pott 8vo, pp. 103. Price 3d. wrapper; 6d. net cloth. Catholic Truth Society.

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find in the ancient legends. There he is a striking personality combining masculine vigour and a certain stern austerity with a sympathy and gentleness that never approaches weakness. Manliness is the very note of his character: he was a man to fear as well as to love. We congratulate the Catholic Truth Society in putting before the Catholic public in a cheap form this biography of the Saint, as he was known to his own generation. It ought to help correct the mawkish sentimentality of most of the images and pictures through which he is principally known to the public at large.



Some Pictures.

LAST year we were compelled to express our dissatisfaction with the coloured picture issued with the Christmas number of the "Catholic Fireside"; it is pleasant to be able to say that the current issue is as good as the former was bad. It represents Our Lord among the Doctors (we think by Hoffmann, one of the least unsatisfactory of modern religious artists, but this is not stated) and is pleasing in design, colour, and execution. We believe it has been previously issued in connection with some Protestant publication, but it is reverent in treatment and quite suitable for Catholic homes.

The "Irish Rosary," whose wonderful Botticelli Madonna last year attracted universal praise, has been less successful this season in its reproduction of Fra Angelico's "Dance of the Angels." The exquisite tenderness of feeling in which the charm of the picture largely consists has not been rendered; there is a want of expression in the faces, and the colouring is somewhat crude. We are glad to see the recognition of the fact that a higher ideal is necessary in popular religious art, and we hope that next year the "Rosary" will give us a worthy pendant to its admirable Botticelli.

The large picture—a Madonna and

Child by Borgognone, from the Brera Gallery at Milan—issued by the Catholic Art Society, appeals, both in price and style, to a different class; it costs, to the public, 10s. 6d., and is in photogravure, not in colour. It is a very beautiful and refined reproduction of a picture not so well known as it deserves to be.

A coloured picture of the martyrdom of Blessed Richard Reynolds has been issued from Syon Abbey, Chudleigh, with the approval of the Bishop of Plymouth, and may be had from Messrs Washbourne. The picture costs 2d., or, with calendar for 1905, 6d.; although not of the highest merit, it is neither crude nor vulgar, and is certainly cheap.



Some Diaries and Almanacks

FROM the Société de Saint-Augustin (Messrs Desclée, De Brouwer, et Cie) we have received five of the cheap and elegant "Agenda"—*anglicé* Diaries—which they issue in so many forms. Each is of convenient size for the pocket, well printed (in black or red) on thin (not *too* thin) paper with a pleasant surface; the bindings are cloth or leather: most have two days on a page, but the largest gives a page to each day; in all but the smallest, an appropriate sentence or motto is prefixed to each space. A calendar of feasts and other useful information is given—this of course for Belgium. We have always wondered why it has not been found possible to arrange for an English edition of these pleasant little books, and for some of the numerous Almanacks—those for Children of Mary, of the Holy Family, of St Antony, of the Angel Guardian, and of Missions, with smaller ones for schools and for children, are before us—issued by the same firm, who also supply excellent wall calendars. We regret that no indication of price accompanies the publications; all however

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The Series for 1904 is as follows:

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172	Madonna and Child (Borgognone) † (21 in. × 14½ in.)	10 0	12 0
*167	Madonna della Melagrana (Botticelli)	9	1 0
*168	Madonna di Foligno (Raphael)	9	1 0
*169	The Finding of our Lord in the Temple (Luini) ...	9	1 6



Other Prints are:

*150	Salvator Mundi (Metsys) † (16½ in. × 9½ in.)	1 6	2 0
*151	The Crucifixion (Mantegna) † (12 in. × 16½ in.)	1 6	2 0
*152	The Adoration of the Infant Jesus (Filippino Lippi) † (16½ in. diam.)	1 6	2 0
*153	The Annunciation (Botticelli) † (15½ × 14 in.)	1 6	2 0

are very cheap, and a full list may be obtained from the publishers.

The prettiest calendar we have seen is that issued (price 6d. net) by the Art and Book Company under the title *Christ and His Mother*. It has a well-designed cover by Mr R. L. Binns, printed in red and black, and includes four coloured pictures after Memling, Luini, del Sarto and Perugino; the calendar is printed in red and black.



C.T.S. Notes.

THE fame of the Catholic Truth Conferences is certainly spreading on the Continent; our Birmingham Conference brought an Italian journalist on the staff of the *Momento* of Turin specially to England, and his descriptive accounts were full of admiration for all he saw. The *Civiltà Cattolica* was represented on the same occasion by its editor, Padre di Santi, and he devotes several pages in his review (November 19) to an account not only of the Conference, the importance of which he fully recognizes, but also to a sketch of the Society itself and the good work it has accomplished. The *Flemish Gazette von Antwerpen* also had a special report. These notices seem to show that the representative character of the Conferences, which some think insufficiently developed, is recognized by our friends abroad.

THE Catholic Truth Society has reprinted, as penny pamphlets especially suitable for the Feast of the Immaculate Conception, two of Newman's "Discourses to Mixed Congregations"—*The Fitness of the Glories of Mary and The Glories of Mary for the Sake of her Son*. Preached before the definition of the dogma, they show the reasonableness of the attitude of the Church towards the Blessed Virgin; while lacking nothing in homage to the Madonna, they are as far removed as possible from the hysterical effusions which are considered by some as necessary for her praise.

WE are glad to learn that the Holy Father has conferred on Mr T. G. King, the Hon. Secretary of the Catholic Guardians' Association and a member of the C.T.S. Committee, the Knighthood of St Gregory.

THE attention of members is drawn to the list of new publications on p. 360 and to the books suitable for Christmas gifts announced on the cover and on pp. 366 and 374.



Church Music.

THE ARCHBISHOP AND CHURCH MUSIC

THE Archbishop of Westminster has issued the following circular to the clergy:

1. We now officially communicate to you the instruction of the Holy Father on ecclesiastical music. It is the wish and order of the Sovereign Pontiff that it should be carried out in its integrity, and we understand that the Holy See has so far declined to entertain any requests for a modification of the provisions contained therein. It is the duty, therefore, of the clergy, of choir-masters, and of organists, to make a careful study of this instruction; and to introduce gradually, and with prudence, an exact observance of all the points that it prescribes. The Diocesan Commission which we are forming will, in due course, issue a list of suitable music, and, meanwhile, you may consult with advantage the "List of Church Music" issued for the diocese of Salford, and published by Messrs J. Roberts and Sons, Chapel Street, Salford, at the cost of sixpence. . . .

2. It is clearly contrary to the instructions that "women should form part of the official choir," distinctly separated from the rest of the congregation. If, therefore, you are unable to have harmonized music without the aid of female voices, it will be necessary to confine the singing to music of a congregational and unison character, in which the voices of the better trained members of your flock, whether male or female, will be able to afford most valuable assistance by guiding and sustaining those who have less knowledge and practice. Thus the whole congregation may be led to take part in the singing.

3. We desire to remind you that it is not allowable to omit the singing of the

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Introit, Gradual, Offertory, or Communion, either at High Mass or in a *Missa Cantata*; and we now strictly enjoin that these proper parts of the Mass be invariably sung on such occasions to the Plain Chant, or, where this is impossible, rendered in some simpler manner. You will find in the *Graduale Abbreviatum*, published by the Art and Book Company (Cathedral Precincts, Westminster), the text of the *Proprium*. . . .

4. According to the "instruction," no instrument except the organ may be used in our churches save by the special licence of the ordinary. We do not propose to grant this licence, unless on some very rare and exceptional occasion, and we trust that the permission will not be asked.

With the Circular his Grace sent out a copy of the edition of the *Motu Proprio* (which includes the Holy Father's instructions on Christian Democracy) issued by the Catholic Truth Society, price 1d.

PRIOR Clement Tyck's *Cantata of the Immaculate Conception*, consisting of "Hail Chorus, Duet and Chorus, and Immaculate Chorus," "has the high approbation of two cardinals and several bishops," and "is now sung in hundreds of convents, sodalities, choirs, colleges and institutions." It may therefore seem presumptuous to say that both words and music are commonplace, the latter being strictly unecclesiastical in style, as may be judged by the statement that "the composition can be used as a piano piece by the devout clients of Mary." The level of taste too often prevalent in convent schools will not be raised by this composition, and it is not easy to see how the tenor and bass can there be supplied. The work is to be had from the author (St Norbert's, Spalding), price 1s. 6d. folio, 6d. octavo (this is very difficult to read): the former is written in C, the latter in E flat.

THE Dublin priest to whose zeal is due the cheap "Church Music Series" from time to time noticed in these columns, has now bought out at 1d. (net) the *Gregorian Mass (Missa de Angelis)* as sung in Rome by order of the Holy Father at the Gregorian Festival in April last. The music is clearly printed both in staff and tonic sol-fa nota-

tions; the text too is clear, and properly accented. The publication, (which is issued by Browne and Nolan, Dublin, and may be obtained from the Catholic Truth Society, 69 Southwark Bridge Road) should be invaluable for schools and small choirs.

SOME months since we commended the catalogue of *Catholic Church Music* issued by Messrs Breitkopf and Härtel, of 54 Great Marlborough Street, W. We have now to note a second edition, to which is prefixed the Holy Father's *Motu proprio*. The catalogue is well printed, admirably arranged, and cannot fail to be extremely useful.

MESSRS Cary and Co. have published two simple masses by Mr Terry (1s. each) which should be invaluable for small choirs. The *Mass in C* for voices in unison, while ecclesiastical in spirit, is bright and cheerful, easy to learn and effective to sing. The *Veni Sancte Spiritus Mass*, as its name denotes, is based on the well-known hymn, so far as the *Kyrie*, *Sanctus*, etc., are concerned: the *Gloria* and *Credo* are set to dignified chants.



The Antidote.

THE following is from the "Westminster Gazette":

Lord Rossmore has come to the sensible conclusion that the position of County Grand Master of the Orange Society is not compatible with enlightened and progressive views on the subject of Irish government. He has therefore resigned his office, and he explains his reasons for doing so in an admirable letter addressed to his Deputy Grand Master. One passage is very much to the point: "I venture to suggest that extremists of both sides, who mean the best for themselves and their country, are standing in their own light, and in the way of genuine, necessary progress. We should not wish to root out Roman Catholics, and if we would we could not do so. Roman Catholics—certainly the vast majority of them—do not wish to get rid of us. Why, then, may we not at least confer and strive for a common ground of brotherhood and of wise and Christian toleration? Why insane and endless suspicion?" We are very much afraid that,

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if they told the truth, some Orangemen would have quite frankly to avow that they did desire to "root out Roman Catholics."

THE "Irish Ecclesiastical Record" for November contains an article on "Some Tendencies of Modern Devotion," by the Rev. Dr Dinneen, C.C., of Youghal, which will, we trust, receive the attention it deserves. The many who have felt misgivings as to these tendencies will find their views forcibly yet most temperately expressed by Dr Dinneen, who, it is unnecessary to say, in no way detracts from the honour rightly due to the saints, although he does not hesitate to criticize certain modern manifestations of "so-called devotions."

The endless multiplication of petty observances, regular or intermittent, without a moment either in reason or in faith, and merely to suit the whim or the selfishness of devotion which is questionable, is an evil to be avoided and is, unfortunately, an evil which is growing. We trust the article will be reproduced for distribution.

HERE is an interesting paragraph from the "Church Times" of November 18:

A year ago the Congregationalist preachers of Carmarthenshire passed a resolution to turn the Bible out of the day schools. There is in Carmarthenshire a Presbyterian College which draws upon the county for some, at least, of its students. At the recent examination for admission to the College, the two examining ministers were horrified to find that most of the candidates were "almost unpardonably ignorant of their Bibles, though they had given satisfaction in other subjects." The officials of the College have, in consequence, passed a resolution affirming that, in future, candidates, however well qualified otherwise, will be ruthlessly rejected if they lack Biblical knowledge. This resolution they sent round to the preparatory schools; but the chief offenders are the provided schools from which, in Bible-loving Wales, religious instruction is excluded. The Principality, which is perpetually asserting its claim to be considered religious above measure, enjoys the unhappy pre-eminence of having more schools in which religion is not taught than any other part of the kingdom.

THE following is from the "Daily News" of November 24:

A boy of fifteen was put into the witness-box at Stratford yesterday to give evidence. Mr Attwater (clerk): Do you know what an oath is?—No. Do you know what the New Testament is?—No. What school did you go to? St Mary's, Walthamstow. Did you go to Sunday School?—Yes. Did you read the Bible there?—No. Mr E. J. Beal (chairman) said he did not think the Bench could accept the testimony of the lad. He would never have believed that a boy could be so ignorant of the Bible as this lad was. He did not even know what the New Testament was.

THE following is from the Letters of the learned historian the late Dr Stubbs, Bishop of Oxford:

I have made a hymn on Froude and Kingsley:

Froude informs the Scottish youth
That parsons do not care for truth.
The Reverend Canon Kingsley cries
History is a pack of lies.
What cause for judgements so malign?
A brief reflection solves the mystery—
Froude believes Kingsley a divine,
And Kingsley goes to Froude for
History.

His vindication of St Dunstan is of more importance:

The early and more trustworthy writers connect the memory of Dunstan with no cruel or barbarous asceticism. The evidence of the law does, I think, confirm the testimony of the Lives. Dunstan is a constructor, not a destroyer; a consolidator, not a pedantic theorist; a reformer, not an innovator; a politician, not a bigot; a statesman, not a zealot. His merits as a scholar, an artist, a musician, a cunning craftsman, are a part of the contemporary picture which ought not to be disregarded. His zeal for education is a far more authentic trait than his zeal for celibacy. His vindication of the law of marriage can never be regarded as a blot by those who know anything of the state of society, especially in the royal houses of his day.

WE read that a "hymn-tune competition" has been instituted in connection with the 1905 festival of the London Church Choir Association. "Composers will be allowed to choose their own words, which should be in accordance with Church of England

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influiscono alla pietà e alla devozione, e quindi al vero
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si cinge dalla santità del Tempio e delle sacre funzioni; che
in sì compenso, approviamo e commendiamo di gran cuore
quanto si impugna alla necessaria riforma della Musica
nella Chiesa, e tra questi non ultimi gli scrittori del Periodico
La Riforma Gregoriana
Dal Vaticano li 27 Agosto 1903. Pio PP. X.*

(Translation)

Convinced, as We are, by long experience, that the pure harmonies of ecclesiastical chanting, such as are required by the holiness of the sanctuary and by its sacred ceremonies, contribute wonderfully to piety and devotion and consequently to the true worship of God, We heartily commend and bless all those who have devoted themselves to the necessary reform of Church music, etc.

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doctrine." We are often told that comprehensiveness is a leading characteristic of the Church of England, so that the choice of the competitors is practically unrestrained. We note with interest that a well-known Anglican hymn which con-

tains the line "We are not divided," has, in the new edition of "Hymns Ancient and Modern," been brought into closer relation with facts by the substitution of "Though divisions harass." *Magna est veritas et prævalebit.*

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by publishers for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

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JULY 10, 1905.

Vol. IX.

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NOTICE.

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 41 Boston Road, Brentford, Middlesex. Advertisements should be addressed to CATHOLIC BOOK NOTES, c/o Art and Book Company, Cathedral Precincts, Westminster, S.W.

Ceremonial

THE series of handsome volumes published by the De la More Press under the title of "Liturgiology and Ecclesiology for English Readers" has lately received two additions of considerable interest—The *Ordo Romanus Primus* and a volume of *Essays on Ceremonial** by various authors. Although "English" is in some manner our equivalent for "Anglican," the interest of the volumes, of the former especially, is not to be thus restricted; for the aim of the *Ordo* is to bring before the mind a "a picture of a Roman church, and the ceremonies that were used at a public Mass therein, as they were

in the eighth century of the Christian era." This Mr E. G. Cuthbert F. Atchley has compiled with much care and skill from various Catholic works, with the help of numerous living authorities, among whom is mentioned Mgr Duchesne. Two appendixes contain the text (the first in Latin and translation, the second in translation only) of the *Ordo*; a third "is an attempt to reproduce the ritual of solemn Mass on Easter Day, as it was sung at about the end of the eighth century"; appendix iv collects what is known of the African liturgy.

The volume on *Ceremonial*—which like the preceding is suitably illustrated—contains essays on English Ceremonial and Liturgical Colours, by Mr Atchley, who also has a long paper on "The Edwardine Prayerbook"; on Vestments and on the Altar and its furniture, by the Rev. Percy Dearmer; on Ancient Liturgical Customs, by Dr Wickham Legg; and the paper on "the Genius of the Roman Rite," by Mr Edmund Bishop, which has already appeared in print and was among the most important of the papers read before the Historical Research Society. It

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is not without significance, in view of the popular Protestant belief that ritual is a matter which interests the clergy alone, to note that with the exception of Mr Dearmer's two papers and the editor's very brief preface, the volume is entirely the work of laymen.

Space will not allow us to notice these books at length, but we gladly call the attention of all interested in ritual matters to the valuable and learned essays which make up their contents. Written primarily for Anglicans, Catholics must be prepared for criticism, which, from the view of the archæologist, has often much justification, though we think Dr Wickham Legg goes too far when he says that with us "Lent has given way to the Month of Joseph." Both he and Mr Atchley are severe and, from their standpoint, justifiably so, upon "our papistophil friends," whose aim is to bring their ritual into accord with modern Roman use; and they are unsparing in their criticism of modern excesses in church decoration—excesses which are only too prominent among ourselves, and which it may be hoped the dignified and simple standard of the Westminster Cathedral will do something to check. It is impossible, however, not to be amused at the attempts to bring the intrusion of the Ten Commandments in the Communion Service into some semblance of accord with liturgical propriety. Mr Atchley describes them as "a lesson from the Old Testament called the Ten Commandments, farsed or interlarded with ten Kyries," adding, "this custom of farsing with extraneous matter *more or less appropriate* was common in the Middle Ages." This view is supported by Dr Legg, except that he regards the Commandments as the "farsing"; neither writer points out that the "farsing" extends to the Kyrie itself, which is


extended into "Lord, have mercy upon us and incline our hearts to keep this law." We note that the editor, Provost Vernon Staley, corrects Dr Legg's assertion as to the use of the ambo at Milan and Venice.

The last sentence in this interesting book is noteworthy. After reading all the other essays with appreciation, we come to Mr Edmund Bishop's, with which the volume concludes; his closing words are:

If I had to indicate, in two or three words only, the main characteristics which go to make up the genius of the Roman Rite, I should say that those characteristics were essentially soberness and sense.



Notes on New Books.

 ONE of the S. P. C. K.'s "evidential publications" is *Modern Criticism and the Book of Genesis** and is in the form of a slight criticism of Canon Driver's commentary on *Genesis*. Writers of Canon Driver's school start, as it is quite right they should, with an examination of details, and only on the basis of conclusions thence derived proceed to build their general theories. Accordingly Dr Redpath asks the indulgence of his readers for leading them through a similar discussion of details of the Old Testament narrative, and it is with these—that is to say, with an examination into the contradictions, impossibilities, and improbabilities found by Canon Driver and others in the two stories of creation, the two stories of the flood, the chronology of *Genesis*, and so on—that this little volume is engaged. The method is, however, unsatisfactory in a volume of such small compass, nor is it adapted to a class of readers who could hardly be expected to follow its reasonings, even had it been so expounded as not to require con-

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stant reference to Canon Driver's text. As to the matter of the author's contentions we are inclined to agree with him to this extent, that what are claimed as contradictions in the Old Testament narrative may sometimes be more suitably referred to the looseness of language characteristic of the infancy of literary expression. Still this is an hypothesis which will not meet all his cases, and he overlooks the fact that these attempts at harmonizing lose in power to satisfy the mind, in proportion as the occasions multiply where they need to be resorted to. There is one suggestion in this book which is so strange that it is sure to attract attention, though hardly to command conviction. We will let Dr Redpath state it in his own words. Assuming for the moment "the principle of evolution as a working hypothesis," he continues:

Let it be granted that *anthropos* is evolved from *anthropoid*. This does not necessarily involve all the *anthropoids* of the same species; there are some left behind. It is only the fittest *anthropoid* that becomes the *anthropos*. Some of the *anthropoids* survive and perpetuate their species. How long is this to go on? And is it possible that after all there may be an inferior race which looks like *anthropos*, but is really *anthropoid*? Do we not find, for instance, in more districts than one in Africa, mammals that we class as *anthropos*, but that, if we had a free hand, we should class with the *anthropoids*? And, if this or anything like it be so, is there not suggested by it something like an answer to the *vexata quaestio* of the union between "the sons of God and the daughters of men?" . . . [And might not the fact be thus accounted for] that when the *anthropos* meets in a struggle with such races, such inferior race, as in Australia and North America, dies out? In this way too, or in some way like it, the old question asked by the scoffer, as to who Cain's wife was, may find its answer.

MESSRS A. & C. Black's series of "books illustrated in colour" grows so rapidly that we are not

sure whether the volume on *Ireland*,* "painted by Francis S. Walker and described by Frank Mathew," is the latest accession to their ranks. It is, however, the last we have received, and keeps up the reputation which preceding volumes have established. The pictures, varied in subject and style but for the most part of landscape, are good examples of the "three-colour process"; we think, however, that as a whole they are somewhat too bright—the characteristic soft greyness of the distance and the greenness of the grass is hardly sufficiently insisted upon, and the interiors seem to us to have been brightened up for the occasion. Mr Frank Mathew's text—by the way, is it not time we had another story from his pen?—is admirably calculated to fulfil its object—that of "lessening the misunderstanding" between English and Irish. It is interesting, informing and attractive, and incidentally explains many things often misunderstood: whether he will convince every one that "the two things for which Ireland is mainly remarkable are peace and content" is perhaps doubtful; but at any rate he offers strong evidence that it is not, as Orange bigotry and ascendancy would have us believe, a seething mass of disaffection. But so optimistic is Mr Mathew that even the Orange Society meets with his approval—or is his praise "writ sarkastik"? Any way he has given us a pleasant and eminently readable book.

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WE are glad to see that Father Cuthbert's *Catholic Ideals in Social Life*,† which we noticed last year on its first appearance, has already reached a second edition, to which

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the Archbishop contributes a short but highly commendatory preface. The author has a broad outlook and is not afraid to speak plainly; and the Archbishop says that "under [his] guidance Catholics are able to gauge the extent and to learn the remedies of the social evils of the day." It might perhaps have been mentioned that two of the essays—"The Working Man's Apostolate" and "St Francis and You," have been published separately—the first at 1d., the second at 3d., or in cloth 6d.—by the Catholic Truth Society.

THE same firm has also published a second edition of Archbishop Ullathorne's treatise on *The Immaculate Conception of the Mother of God*,* revised by Canon Iles, which we had the pleasure of commending on its first appearance less than a year ago. We are glad to note that the Art and Book Company is adopting the practice, already in vogue with some of our leading publishers, of putting on the back of its title pages information as to dates of preceding editions.

MESSRS BELL, as well as the reading public, are to be congratulated on the production of a cheap edition of the important essays by Abbot Gasquet which make up the volume entitled *The Eve of the Reformation*. Six shillings "net" is not dear for what the "Church Times" called "these intensely interesting and illuminative studies," which make up a handsome volume of more than four hundred pages; and we cannot doubt that the work in this form will receive a largely extended circulation and will find its way, as it deserves to do, into every free library worthy of the name. For, as every one knows, the Abbot is no blind partisan; he

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is an honest historian, determined, as he tells us in his preface, "to set forth the truth in all its nakedness"; and critics, even when not accepting his conclusions (or rather the conclusions to which his pages point) have recognized that this determination has been carried out. There is no need to notice at length essays which have already received the approval of scholars; to those as yet unfamiliar with the book it will be enough to say that among the subjects dealt with are "England and the Pope," "The Printed English Bible," "Parish Life in Catholic England," "England and the Pope," "Pilgrimages and Relics," "Parish Life in Catholic England"; and that each of these is dealt with in a readable style which is an added attraction to the interest of the subjects. There is an excellent index.

IF it did not seem rude, one would like to say that to Catholics the most interesting pages of Prior McNabb's essay on *Infallibility** are those containing the brief preface by the Rev. Spencer Jones. Not that our knowledge of the subject is not increased and clarified by the Prior's able and learned exposition, but he tells Catholics nothing new; whereas from Mr Jones we learn that there is in the Church of England a body of men who are willing, not only to learn what Rome has to say, but to admit that they do not understand her position, and that "of all obstructions in the way of reunion with Rome [this is] the most formidable." It is the aim of the clergy and laity forming the Society of St Thomas of Canterbury "to remove obstructions to reunion by substituting conference for controversy, and by organizing discussions on the proper

basis of careful, precise and therefore representative statements," such as those which characterize Prior McNabb's essay, read at the last meeting of the Society. Catholics would do well to read the essay, but they would do far better if they could induce their Anglican friends to do so, for by so doing they would help to remove a stumbling-block from the way in which all should walk.

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bably describe Dr Wirgman's volume on *The Blessed Virgin and all the Company of Heaven** as an apology for Mariolatry in the Church of England. Coming, as it does, from an Anglican dignitary who has lately been nominated one of His Majesty's chaplains, and introduced to English readers by Canon Knox Little, it is for many reasons a noteworthy book. For controversial purposes it is likely to be useful to many Catholics, for it is well documented and the patristic evidence seems to have been very carefully worked up. On the other hand, it contains little or nothing which would be likely to jar on Catholic sensibilities. After this it seems unkind to say that Dr Wirgman's tenets appear to us very hard to reconcile with the Thirty-nine Articles, for no doubt the whole point of the book lies there. But the truth is that we have never been able to persuade ourselves that the *doctrina Romanensium* of Article XXII was aimed at the "superstitions of an extreme mediæval party" (p. 14). We should have been sorry to lose this really useful and very readable volume, but we think that if Dr Wirgman wished to prove the erroneousness of the decision in the Evans case, he would have served his purpose better by telling us something definite about the tenets of those very elusive people the Romanenses. That is a subject upon which there is room for a book quite as big as the present.

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If by chance, in their silken boudoirs, some lover of the comfortable, some of those worldlings who try to reach happiness through pleasure, happen to read the title of this book, they wittily will smile, being aware indeed that therein is quite a foolish theory, and that such a Middle Ages mysticism is now-a-days out of place as well as out of time.

MR C. L. Adams's volume on the *Castles of Ireland*,† "some Fortress Histories and Legends," contains a great deal of information, collected from various sources which are duly indicated; but its absence of literary form renders the volume unattractive. The text is so broken up into short—very short—paragraphs as to give the idea of a series of notes rather than a connected work; the author's style, moreover, is involved:

He did not long survive his master, the General meeting with a sad death

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by falling down the stairway leading to the tower.

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The number of ruined castles in Ireland is always a matter of surprise to visitors from the Sister Isle, and perhaps they may help us, of less stirring days, to realize more fully the continual state of warfare in which our ancestors must have lived than printed records can do.

There are numerous rather soft illustrations by Canon Lucius O'Brien, "who has a most happy gift for portraying the picturesque decay into which many of these castles have sunk at the present day." The castles are arranged alphabetically, and there is no index. Altogether one feels that the most has not been made of the opportunity for producing an interesting book.

FATHER Nix, S.J., has given us a *Vade Mecum* of devotion to the Sacred Heart and to the Most Pure Heart of our Lady.* It will, no doubt, be useful for hard-worked parish priests who cannot find time to go to the fountain-head of theology for their sermons. It is curious to note the omissions in Father Nix's work. In a chapter devoted to the history of the Devotion since 1856, there is not a word about the cultus based on the Twelfth Promise, which began in 1870; since when, to quote Father Thurston, "the most extraordinary development has taken place in the First Friday Communion." Perhaps the reason why a German writer should overlook this may be found in the fact that the outburst of devotion began in France on occasion of the war of 1870, if we may believe Father Le Brachelet, S.J. Father Nix ought not to have written the unfortunate paragraph on the Twelfth Promise. Apparently not knowing that there are three

distinct versions of this promise, he has printed the version which is contradicted by the death of Blessed Margaret Mary without the Sacraments. He makes our Blessed Lord say to the saint, that whoever performs the Nine Fridays will receive the "grace of final repentance; nor will they die without being reconciled with this divine Heart; *nor without having received the last sacraments*" (p. 175). There is a note on the same page treating of this question of final perseverance, which we sincerely hope will be read by Father Hull, the writer of the excellent article on the Twelfth Promise in the June "Messenger." It will go some way towards showing that the false view of final perseverance is not due to children, or to writers with an over-developed critical instinct; but to the unjustifiable reasonings of men whom the ordinary reader of pious books will look upon as theologians.

MESSRS Methuen have added to their "Standard Library," an excellent and "practically new" translation, by Canon Bigg, of the *Imitation of Christ*.* The sequence followed by the book is that of the author, adopted by Sir Francis Cruise in the version prepared by him for the C.T.S. of Ireland—the book on the Holy Eucharist preceding that on "Interior Consolation." The translation is excellently and accurately done, there being no attempt to minimize the Eucharistic doctrine; and the volume is well printed and very cheap.

Miss Mary T. Waggaman always writes pleasant children's stories, and the *Transplanting of Tessie*† is no exception to the rule. The callous elderly critic might say that things

* *Cultus SS. Cordis Jesu et Purissimi Cordis B.V. Mariae*. Third edition, pp. 235, paper. Price 2s. Herder, Freiburg.

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turn out too much for the best—that “life might e’en be too sunshiny;” for, certainly, Tessie was an exceptionally favoured little girl. But she was also an exceptionally nice little girl, and the public for whom Miss Waggaman writes is not a critical public, but one that only demands incidents and interest, and is not averse from improbabilities. It is a healthily pious story, and may be confidently recommended for school prizes and presents.

THE many admirers of Canon Sheehan will rejoice in the fact that in his new novel, *Glenanaar*,* he does not leave his own country—indeed, he is both literally and figuratively “at home,” for the locality of his story is practically in his own parish. As a consequence, we have a story which approaches more nearly than any of his later works to “My New Curate,” the work by which he attained popularity. This powerful narrative turns mainly upon the consequences of the popular hatred of the “informer”—a hatred which will appear unreasoning to some of his English readers, extending as it does to the third and fourth generation and even beyond them, but which is natural to every patriotic Irishman. The opening chapters, detailing a trial for a bogus conspiracy at Doneraile in the autumn of 1829 and the dramatic intervention of O’Connell, are based on history, and are among the most dramatic in the book: the “night ride” to secure the presence of “the Liberator” in time to defend his clients is finely told. Later on is a touching description of the famine of 1848. All the characters are interesting, and some—such as Edward Connors, on whose adoption of the informer’s child the plot of the story turns—are lovable. The story itself we have no space

to analyse, nor is this necessary, for we are sure most of our readers will obtain it for themselves.

FATHER Spalding, one of the American Jesuits who add to their more serious labours the providing of healthy stories for youth, has given us a story of adventure based on fact in *The Race for Copper Island*.* The time is towards the end of the seventeenth century, and Père Marquette, whose name is held in honour in the States by all, whether Catholic or Protestant, figures prominently in the story, which is mainly concerned with the unsuccessful efforts of Paul Guibeau, “a brave, impetuous lad of sixteen,” to discover the copper-mines at Lake Superior. The story is interesting, but seems to us a little wanting in “go” and life, and is thus hardly on a level with Father Spalding’s earlier books.

THE cheap issue by Messrs Newnes of Mr Osborne’s *Life of Father Dolling* is wonderful value for money—244 large printed pages for 6d. (at discount booksellers, 4½d.) It is a most interesting account of one of the most remarkable of modern Anglicans, who frankly employed the methods and teaching of the Catholic Church and that with remarkable results, and yet, as his biographer tells us and as seems clear from the narrative, was never attracted to unite himself with the source from which he derived so much of his inspiration.

MESSRS Methuen send us *Cheshire*,† by Walter Gallichan, illustrated by Elizabeth Hartley, from their pretty “Little Guides” series. It is full of accurate information, so far as our knowledge of the county

* 8vo, pp. viii, 206, frontispiece. Price 3s. 6d. Benziger Brothers.

† Small pott 8vo, cloth, pp. 236, map. Price 2s. 6d. net.

* 8vo, cloth, pp. 321. Price 6s. Longmans.

enables us to judge; we note however that Mobberley is spelt "Mobberly," and there is no reference under Knutsford, which when we last visited it seemed to have become a Manchester suburb, to the old custom of sanding the streets on the occasion of a wedding: has this disappeared? If we mistake not, Mrs Gaskell, who has immortalized the town in "Cranford," was at school there. The brief extracts from Lord de Tabley's Flora suggest that Mr Gallichan is not himself acquainted with the subject. The illustrations are in the style of Mr E. H. New; many of them are pretty.

*The Layman's Book of Saints for Every Day of the Year** is apparently issued in monthly parts as well as in quarterly volumes, of which latter the first—January—March—is before us. Each biography, with application, antiphon and collect, occupies two opposite pages; the little book is apparently modelled on Father Sebastian Bowden's "Miniature Lives," but in no way conflicts with that, as the saints selected are in the main different. The compiler, the Rev. G. Sampson, has done his work exceedingly well, and has produced a book which may be used as profitably by Catholics as by the Anglicans for whom it is primarily intended. The teaching also is thoroughly Catholic: it includes such subjects as "Devout Observance of Saints' Days," "Glorying in the Catholic Church," "Mary the Mother of God," "Hatred of Heresy," "Loyalty to Catholic Truth and Practice," and the like. The series cannot fail to do good, and we hope it will be widely circulated.

It is to be feared that few know of *Padley Chapel and Padley Martyrs*,

and most would be hard put to it off-hand to localize Padley, although Blessed Ralph Sherwine and the other martyrs associated with the place are not, it is to be hoped, altogether unfamiliar to us. The Rev. F. M. Hayward makes us acquainted with both place—which is in Derbyshire—and people in the pamphlet which has just reached us in its second edition; and those who want a well written, well illustrated, well printed and interesting account should write to him—Derwent, Sheffield—for a copy, 1s. post free. Not the least valuable part of the book is the numerous extracts from Dr J. C. Cox and Dr Jessopp (may we hint that this is the correct spelling of his name?) to the character of the Elizabethan persecutions, in which the martyrs suffered, and of those who took part in it.

MESSRS Macmillan send us two volumes (1s. each) of *Ballads Old and New*, which Mr H. B. Cotterill has edited with a useful introduction, notes and glossary for the series of "English Literature for Sunday Schools." There are twenty-seven well-chosen ballads in each volume, extending from tradition down to Tennyson; we should like to have seen Rossetti's "White Ship" included, but perhaps that is too long to fit into the selection. Mr Cotterill quotes Percy's supposition that the "Islington" of "The Bailiff's Daughter" is Islington in Norfolk; we have always wondered what ground he had for this, as it seems to us that the Middlesex Islington is meant.

THE little volume on *Milton*,* by Dr Williamson, strikes us as one of the best of Messrs Bell's "Miniature Series." Within small compass

* Pott 8vo, paper boards. Price 1s. 6d. net. Mowbray.

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the author has given us a comprehensive survey of Milton and his works, poetry and prose, with well chosen extracts showing an intimate acquaintance with both; the biographical portion is well done, and there are suitable illustrations. Altogether an excellent little book.

MESSRS Nelson and Sons send us two more of their wonderful "Sixpenny Classics": *Esmond*, containing 550 pages, and *Hypatia*, with 470. The first shows Thackeray at his best; the second, Kingsley at his worst, if we regard the book from a Catholic standpoint, and we are sorry it has been chosen for a series which must have a large circulation. The volumes are well printed and bound in cloth.

IN *Pourquoi je suis devenu Catholique*,* Dr George I. Bull, an American oculist well known in Paris, has given an interesting account of the stages through which he passed from darkness to light, from infidelity to the true Faith. Cardinal Newman's works had much to do with Dr Bull's conversion, but much more a daily prayer to the Holy Ghost.

MR Barry O'Brien has addressed a letter on *England's Title in Ireland*† to the Lord Lieutenant of that country. Mr O'Brien does not think much of the title, and is a convinced Home Ruler, quoting in support of his position the "description of a dependency of England given seven hundred years after its 'conquest'" by Mr Chamberlain in 1885. And he could hardly have quoted anything stronger.

MESSRS Sands and Co. have published at 6d. the remarkable lecture by Mr Gideon W. B. Marsh on *The*

Resurrection of Christ—is it a Fact? This is one of the lectures delivered last Lent in the Cathedral Hall, Westminster, and subsequently in Scotland, where it was received with much appreciation by Protestants and Catholics alike.

WE frequently regret that the demands on our space prevent us from noticing the various Catholic magazines which reach us, but we must find room to welcome *The Crucible*, the quarterly "Catholic Magazine of Higher Education for Women" which we have already announced in these columns. The first number, which is very well printed, contains articles by Sister Xavier, Sister M. Aquinas, O.S.B., Mdle Marie Maugeret, a short poem by Miss Emily Hickey, papers by Father Strappini, S.J., and Dom Lambert Nolle, and an essay by the editor, Miss Margaret Fletcher, on "The Evolution of Christian Woman," which, although standing last, seems to us entitled to the first place. Our Protestant friends will be interested to find a Jesuit writing on "The Inculcation of Truth"; Mother St Raphael summarizes the too little known and supported work at Cavendish Square; Dom Lambert Nolle gives an account of "Secondary Education of Girls in Germany"; Sister M. Xavier is practical on "Catholic Secondary Education." Altogether *The Crucible* has made an excellent beginning. Subscriptions—5s. post free—should and we hope *will* be sent to Miss Fletcher, 89 Woodstock Road, Oxford.



Books on Art and Artists.

MESSRS Methuen have added to their attractive "Little Books on Art" a very pleasant and readable volume on *Illuminated Manuscripts*,* by Mr J. W. Bradley. In a number of chapters he treats of the rise, development and decadence of

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illumination, which reached its "golden age" in the fourteenth century—giving, as indeed all must, full credit to the monks for their work. The principal styles of illumination are illustrated not only by descriptions of the best examples of each, but by reproductions which, although reduced in size and lacking colour (save in the frontispiece), give an idea of the chief characteristics of each and of the beauty and variety of the work. The chapters on English illumination naturally interest us most; the chief scriptoria are described, and the resemblances and differences between our own and other schools are pointed out.

The English illumination of the thirteenth century is so like that of France that it is difficult to determine its real nationality. . . . Perhaps the best indication of English design is the presence of a number of grotesque animals, with birds and occasional humorous scenes disposed, not in panel miniatures, but simply among the stems and coils of the foliage.

That Mr Bradley is fully acquainted with his subject the very full list of "manuscripts that may be consulted as examples" makes manifest; his book also evidences much general reading. He tells us that one among the inducements to copyists to do gratuitous work was that every letter transcribed paid for one sin of the copyist: we do not know how this may have been, but we can hardly believe that it was "said"—unless by way of a joke—that a certain monk—a heavy sinner—only owed his salvation to the fact that the number of letters in a Bible which he copied exceeded by a single unit the sum total of his sins.

Occasionally—e.g., when he calls the "Exultet" a "hymn" (p. 172)—the author seems not quite familiar with his subject; but instances of this are rare. There is a useful bibliography and a good index, and the book is very prettily got up.

Mr Basil de Selincourt's book on

*Giotto** is a useful addition to the larger series of books on artists issued by Messrs Duckworth, as the translation of M. Auguste Bréal's volume on *Velazquez*† is to their smaller "Popular Library of Art." The former is, from a pictorial standpoint, the more satisfactory: not only are the illustrations more numerous, but the size of the book—a square octavo or small quarto—enables them to be reproduced on a larger scale. The selection is well chosen so as to convey some notion of the variety of Giotto's work—it includes many from the Arena Chapel at Padua, and of the Franciscan series at Assisi, among the former being examples of the single figures illustrating virtues and vices, familiar to readers of Ruskin. The author enlists our sympathy in his opening chapter by his championship of the popular anecdote of the youthful Giotto; but he fully recognizes the claims of modern criticism as expounded by Mr Berenson and Mr Roger Fry, whose conclusions he in the main accepts; he is less in accord with Mr Langton Douglas, who would withdraw from Giotto the credit of the campanile at Florence. The book is readable as well as learned.

The little volume on *Velazquez*—the spelling adopted throughout—is well worthy of a place in the series to which it belongs; but, as has been hinted above, a considerable proportion of the illustrations do not lend themselves to the reduction necessitated by the size of the volume. They are almost all from the Prado, and as Madrid is less familiar to the ordinary traveller than Florence or Rome, he will find more of novelty than in books on Italian artists which bulk so largely in popular series.

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M. Bréal is very frank as to the limitations of Velazquez, whom he considers "wanting in imagination to a degree which it is almost impossible to conceive in relation to a master; he is incapable of inventing *anything*." The size of the series is very convenient for the pocket.

The *Histoire de l'Art illustrée*, of which Mr Herder sends us the first part, is a remarkable collection of pictures illustrating art in all its branches. There are 720 figures disposed in seventy-six oblong-folio plates; although small and somewhat crowded they are clear and well selected, and very instructive. There is no letter-press beyond the names of the subjects in German and French; we think the addition of dates would in many instances be useful. The present instalment takes us from antiquity down to the Middle Ages; the second and concluding part, bringing the subject down to modern times; an explanatory index will be published to the whole work at the end of the year. The price of this part is 8s.



Popular Religious Literature in Italy.

THE Society of St Jerome, in the three years which have elapsed since its foundation, has attained great success, and has done admirable work. Three hundred thousand copies of the translation of the Gospels and the Acts, as excellent as it is cheap, have been circulated; and the "conferenza" delivered by Padre Genocchi, the moving spirit of the Society, at its third anniversary, is at once a plea for the extension of this circulation and an admirable statement of the attitude of the Church towards it.

But the volume of the Gospels and the Acts is only one of the works published by the Society. Some time since we noticed an ex-

cellent little volume on the Mass, with prayers for Confession and Communion, and a historical introduction. This forms a part of a volume of prayers and readings entitled *Adveniat Regnum Tuum*, which may be described as a complete manual of devotion, including as it does psalms, hymns, meditations and instructions, from the most approved sources, ancient and modern. The book is from beginning to end based upon Holy Scripture, which is quoted on almost every page; there is an entire and gratifying absence of those popular devotions which have tended to obscure the more solid teachings of the Church; it is admirably printed, as, indeed, are all the publications of the Society, contains nearly 600 pages, and costs 1 lira, 50 centesimi. The part on the Mass, mentioned above, containing 160 pages, costs only 2d. (20 cents), or bound 3½d. How it is done we do not know; but we must own that for combined cheapness and excellence in every particular, the publications of the Pia Società di San Girolamo are far in advance of those of the original C.T.S. or of any of the local societies which have followed in its steps. We must not omit to state that the book we have been noticing has the imprimatur of Cardinal Ceppetelli and of Father Lepidi, O.P., Master of the Sacred Palace.

The Society has also on its list a beautiful little "libro per le anime umili" consisting of the Gospel account of certain events in our Lord's life, with a short simple meditation on each. This is to be followed by two similar works, one dealing with the parables, the other with the teachings of our Lord. It is not so cheap as those we have mentioned, but costs 1 lira 50 cents. The list contains notices of forthcoming publications, among which we note with interest "Il Vangelo pei Bambini, con illustrazioni."

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These articles of Dr Kuhn on "Modern Religious Painters" will create wide interest, not only among the laity, but especially among the Reverend Clergy, who through them will be brought in direct contact with the modern religious artists and their work, and this will prove of immeasurable value when they are called upon to decorate churches, select paintings, etc.

The articles began in the March number. We advise all who are interested to subscribe at once, as we do not print a larger edition of the Magazine than necessary. If for nothing else it will be well worth while to preserve the different numbers of the Magazine containing these articles on "Modern Religious Painters."

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Nor is the Society alone in promoting good devotional literature in Italy. The Eucharistic League of Milan is working in the same direction, and has produced a little book of prayers and readings in beautiful Italian. Some are from recognized authors, others (like the *Meditations on the Sermon on the Mount*, and on the Lord's Prayer) by living writers; but all are marked by restraint and freedom from trivialities. This book also has been duly approved by authority. It is not too much to say, considering the dearth there has hitherto been of good, cheap pious books in Italy, that the present revival of such literature is a happy augury of the revival of religion.



Coventry Patmore.*

ALTHOUGH not the latest in appearance of the "Literary Lives" Series, Mr Gosse's volume on Coventry Patmore was the last to reach us; and this enables us to notice with it two reprints of the poem by which Patmore was earliest and still is best known. We can hardly think that *The Angel in the House* will ever regain the position which it obtained fifty years ago; indeed, it is difficult to understand the laudation it received from Ruskin and Tennyson; even the qualified and discriminating praise extended to it by Mrs Meynell in the introduction she has prefixed to Messrs Routledge's reprint seems to us somewhat in excess of its merits. But the neglect in which it had fallen save for the reprint some twenty years since in Cassell's "National Library" was at least equally undeserved; and it is well that attention should be called to a work which was characteristic of its period—Mr Gosse happily brings out its analogy with the

Pre-Raphaelite movement and the novels of the time. Although, as Mrs Meynell points out, much of the narrative is "perilously ordinary and familiar," and from time to time one comes across lines from which poetical feeling is absent, there are passages of great beauty, which appeal to one despite what we must call the triviality of the metre. Mr Gosse devotes a chapter to this work and Mrs Meynell's essay is largely concerned with it, so that the reader is not likely to overlook its importance. Messrs Routledge have printed with it *The Victories of Love*, to which similar criticism applies; their edition is one of the very pretty and cheap "Muses' Library," which only need a book-mark or "register" to make the volumes perfect. Messrs Bell print *The Angel* by itself in an elegant little book.

Mr Gosse has given an extremely interesting sketch of Patmore's personality, apart from the literary side of his character, with which the volume is of course more particularly occupied. His exaggerations and impetuosities are clearly, though never unkindly, portrayed, and the advantage of having known him for a long period is manifested by many intimate touches and fragments of conversation. Patmore seems to have been wonderfully good company: "in talking to him one escaped from all the worn conventions of conversation; instead of rubbed and greasy coppers, one received fresh-minted gold." Mr Gosse, it will be seen, is a little flamboyant at times and not always quite intelligible, as when, in the sentence preceding the one quoted, he tells us that Patmore's "speech and thought had preserved, with a certain savage oddity, a singular freshness, a wild flavour of the berry"; and we are sorry to see that he countenances the recent fashion of saying "the latter" when he means the last—"Barry Cornwall, Laman Blanchard, Leigh Hunt; *the latter* was at this time," etc. But the book is interesting and well-informed, and is worthy of a place in the interesting series to which it belongs.

* *Coventry Patmore*. By Edmund Gosse. 8vo, cloth, pp. 252, illustrated. 3s. 6d. Hodder and Stoughton. *The Angel in the House*. Pott 8vo, pp. xii, 153, paper boards. 1s. net. Bell and Sons. *The Angel in the House together with The Victories of Love*. Pott 8vo, cloth, pp. xvi, 356. 1s. net. Routledge.

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Some Penny Publications.

THE flood of penny publications which has accompanied the development of the work of the Catholic Truth Society shows no sign of abating; and their number and popularity may be taken as evidence of their usefulness. The Society itself has issued two more of Mr Lilly's important essays, which appeal to the more educated class of readers: these deal respectively with *Education True and False* and *Progress*, two subjects the importance of which can hardly be exaggerated. Mr J. B. Wainwright is pursuing his study of the English martyrs under Elizabeth, and gives us a biography of the *Venerable John Ingram*; by an oversight, happily rare in C.T.S. publications, the date of his birth is given as 1584—the year when, at the age of nineteen, he was admitted to the English College at Rome.

An Englishman, who has been much in evidence lately in connection with the Sherborne Pageant, is *St Aldhelm*, whose life, as set forth in a series of short sermons preached by the Rev. F. J. Shepherd, priest of Sherborne, in preparation for the event, forms an excellent and opportune pamphlet, to be had from the author.

The C.T.S. of Ireland publishes *The Fortune Seeker* and another story, by Mary T. McKenna, and also an important pamphlet on *Life in New York*, "an emigrant's experience," by J.E.J. "Written as an effort to assist in checking the huge waves of emigration," it deserves the attention of all who sympathize with the writer, who points out, evidently from experience, the difficulties, trials and temptations which beset the "green-horn," and which too often succeed in detaching him (or her) from the religion which they profess.

The Australian C.T.S. sends us

lives of *St Columkille* and *St Bridgid*, by Cardinal Moran, and a story, *Little Ernie's Birthday Gift*, by Benjamin Hoare; the last-named seems to us to want simplicity—the characters throughout talk as folk in real life would never dream of doing.



Forthcoming.

THE Rev. R. Smith, of Nelson, announces for early publication a *History of Catholicity in the Blackburn Hundred*, "from the year 177 to 1905." The volume will contain from 150 to 200 pages and over thirty illustrations, and will be published at the very low price of 6d.



C.T.S. Notes.

THE subject of the Archbishop's Inaugural Address at the Conference, which opens at Blackburn on September 25, will be "Our Future Policy with regard to Elementary Education." The subjects to be discussed at the meetings of the Conference will be "Socialism"—papers by the Rev. Joseph Rickaby, S.J., and Mr C. G. Devas; "Social Work"—paper by Miss Frances Zanetti; "Missions," papers by Bishop Hanlon, of Uganda, and the Rev. T. Jackson; "Catholic Literature"—paper on the Catholic Truth Society, by Mrs Crawford. The other papers and readers have not been finally arranged, but a complete list will be given in our next number. All information as to local arrangements may be obtained from the Very Rev Canon Lansdale, St Alban's, Blackburn.

Two of the earliest friends of the Society have lately been removed by death. Dr Knight, when Bishop of Shrewsbury, was among the first of the bishops to encourage our work by his approval; to the end of his life he remained a member, and always accompanied his subscription by a note expressing his continued interest in the Society. Bishop Bellord was also a constant supporter; he contributed to our publications a pamphlet on "The Relics of the True Cross," and entrusted the Society with the publi-

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cation of his works, one of which, "Meditations on Christian Dogma," has been much appreciated. The late bishop had strong views on catechetical instruction, and his "New Catechism of Christian Doctrine and Practice" (C.T.S., 4d.) embodies his views on the subject. R.I.P.

THE Catholic Truth Society will shortly publish *Theosophy and Christianity*, by the Rev. E. Hull, S.J.; the fifth and sixth series of *Thoughts in Prose and Verse*; Lord Llandaff's answer to M. Combes, reprinted from the "National Review"; *Come unto Me*, "Help in Preparing for Holy Communion and in Giving Thanks thereafter."

A SYMPATHETIC article on the C.T.S. of Ireland in the "Leader" for June 24 complains that in many instances "the once well-filled boxes almost derelict, a few thumbed and dirty books lying in it." We fear similar instances of neglect may be found on this side of the Channel. The following hint may find favour over here:

One very learned priest who, like all great minds, finds time for small things, told me that he cared for the box himself; and a more perfectly-managed box could not be seen. Here is how he managed: He ordered a very large number of well-selected books at a time from the Society. Every Saturday morning he had the box dusted, all the new books remaining in the box put away in his cupboard, and an entirely new set put in, and the old books did not reappear for several weeks, unless in the case of special favourites which were renewed; this stimulated the curiosity of the people, and each week brought in more money. In fact, on Saturday evening almost every person visiting the church stopped to examine the new books, and many paid one or two pennies. When the same books are lying from week to week, people won't take the trouble even to look at the box.



Art Note.

THE remarkable exhibition of English Embroidery, which closes this month, at the Burlington Fine Arts Club, bears testimony to the wealth of our institutions in work of this kind. Oscott College, St George's Cathedral and St Dominic's

Priority (Haverstock Hill) send large and important contributions; Downside and Erdington Abbeys and the Pro-Cathedral at Clifton are also represented; the Archbishop of Westminster sends the mitre of St Thomas of Canterbury; and private collectors also contribute. It will be remembered that nearly twenty years ago a wonderful exhibition of Catholic art, not confined to embroidery, which from the unpromising locality in which it was held attracted less attention than it deserved, was organized by Canon Murnane in the Catholic Schools in Brent's Court in the Borough; and at a later period a similar exhibition on a vast scale, under the patronage of Cardinal Vaughan, was projected for Westminster. Is it not about time that something of the sort was again planned and carried out? The exhibition at present on view at St Alban's, Herts, and those which form a feature of every Church Congress, show that there is an active interest in such matters; and with the help of such public bodies as the Victoria and Albert Museum, which would no doubt contribute as it has done to the Burlington Club show, and of such societies as the Church Crafts Guild, it should not be difficult to organize such an exhibition; Catholic and Anglican churches would doubtless lend specimens of modern church needlework, much of which is excellent; and the art-loving public, who are unable to visit the private exhibition at the Burlington Club, would, we feel sure, welcome an opportunity of seeing so beautiful a show as might without difficulty be got together. Miss May Morris has an interesting paper on the Burlington Club Exhibition in the "Burlington Magazine" for July.



Church Music.



WE are glad to learn that the high standard of music at the Sacred Heart Convent, Roehampton, to which we have before referred, is still maintained. At the forthcoming prize-giving the orchestra will give part of Liszt's "St Elizabeth," and a concerto by Mozart for piano and orchestra will be performed.

New and Recent Publications

Under the Cedars and the Stars. A new work by the Rev. P. A. Sheehan, author of "My New Curate," etc. Crown 8vo. 380 and xii pp. Third Impression, 5s. net.

Studies in Irish History, 1649-1775. Crown 8vo. 352 and viii pp. 3s. 6d. net. Six Essays, opening with Sir William Butler on Cromwell in Ireland.

The Principles of Moral Science. By the Rev. W. McDonald, D.D., Maynooth. Demy 8vo, 236 pp. 3s. 6d. net.

The Soul of Jesus in His Passion. From the French of Père Monsabre. Crown 16mo. Cloth, 1s.; leather, 2s. net.

Let us go to the Holy Table. From the French of Père J. M. Lambert. Third edition, revised and enlarged. Crown 16mo. Cloth, 1s.; leather, 2s. net.

The Little Book of the Immaculate Conception. Cr. 16mo, Cloth, 1s.; leather, 1s. net.

The Gospels of the Sundays and Principal Festivals, with Parallel Passages, Notes and Moral Reflections. By Rev. C. Ryan. Two vols. Demy 8vo. 12s. 6d. net.

A History of Irish Music. By W. H. Grattan-Flood. Crown 8vo, 358 and xiv pp, cloth gilt. 6s. net.

History of the Colony of Sierra Leone. By Major J. J. Crooks. 5s. net.

First Principles of Harmony. By S. S. Myerscough, Mus. B. 2s.

Birthplace of St Patrick. By Rev. E. O'Brien, D.D. 1s. 6d.

Summula Philosophiae Scholasticae In usum adolescentium Seminarii Beatæ Mariæ de Monte Melleario Concinnata. Volumen I. Logica et Ontologia. Demy 8vo, 404 and viii pp. 4s. net. Volumen II. Cosmologia et Psychologia. 4s. net.

Mariae Corona. Chapters on the Mother of God and Her Saints. By the Rev. P. A. Sheehan, P.P., Doneraile, author of "My New Curate." Crown 8vo, cloth. Second edition. 2s. 6d. net.

The New Materialism: Some Vagaries of Modern Thought. By Rev. E. Gaynor, C.M. Crown 8vo, 152 pp. 1s. 6d.

Occasional Papers. By His Eminence Cardinal Moran. Crown 8vo, 291 pp. Popular edition, 1s.

The Sacred Ceremonies of Low Mass, according to the Roman Rite. By Felix Zualdi. Edited with Additions and Notes, and Harmonized with the latest decrees. By Rev. M. O'Callaghan, C.M. Sixth Edition, Sixth Thousand. 2s. 6d.

The Irish University Question: The Catholic Case. By the Archbishop of Dublin. Demy 8vo, 520 and xxxiii pp, cloth. 6s.

Trinity College and the University of Dublin. By the Archbishop of Dublin. Demy 8vo, 118 and xvi pp. 6d.

The Antidote.

THE following paragraph from the "Daily News" of June 24 is an interesting comment on the Nonconformist attitude towards what used to be called "Sabbath Day Observance":

A new feature in Christian work (!) will be witnessed to-morrow at the Borough Road Baptist Chapel, S.E., when between the afternoon and evening service a strawberry tea will be provided, at a cost of 6d. each! The managers of the church are careful to note in their cards of invitation that as far as possible the preparations will be made on Saturday.

This last sentence is a delightful touch.

THE "comprehensiveness" which is the "note" of the Church of England has been fully manifested lately. At the opening of the Church Historical Exhibition at St Alban's the Dean of that diocese said—we quote the "Westminster Gazette"—

that the value of the exhibition would show to those who visited it the absurdity of the idea, which was still prevalent in some minds, that the Church of England came into existence in the reign of Henry VIII.

Three days before, the Vicar of Hexton, preaching at the Primitive Methodist Chapel—we beg pardon, "Church"—at Harwich, announced that

the Reformation was an entire break with the past, and that the Church of England is a sister Church with the other Protestant denominations.

The Bishop of Sodor and Man approves of evening communions; the Bishop of Worcester forbids them, and thinks that a parson would be justified in disobeying his bishop should the latter recommend them. The Earl of Stamford, at the annual meeting of the Church Reform League, said

he did not think that Parliament was unwilling to do anything for the Church if only the Church would speak with a clear voice:

whereas Lord Halifax, at the annual meeting of the English Church Union a few days before, made it clear that the Church of England would stand no interference from Parliament!

THE Protestant reporter who chronicles evening Mass may find justification in the posters announcing the League of the Cross fête on July 24, where we read:

"6.0 p.m. MASS. Open-air Meeting."

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by publishers for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

*Adveniat Regnum Tuum: Letture e preghiere cristiane; pp. ix, 550, 12mo, wrapper. 1.50 fr. Soc. S. Girolamo, Rome.

Arndt, A., S.J. Grosses Epistel u. Evangelienbuch. Illustrated, pp. 308, 8vo, 2 m. Pustet.

Barbier, P. Les Tentations; pp. 248, 16mo. Paris, Poussielgue.

Baümer, S. Histoire du Bréviaire. Traduction Française par R. Biron. 2 vols.; pp. 440, 536. Paris, Letouzey et Aîné.

Baumgarten, P. Der Papst, die Regierung der H. Kirche in Rom. Illustrated, pp. 567. 30 m. Munich, Dllgem. Verlags-Gesell.

†Bearne, David, S.J. The Organist of Lammant; pp. 106, 8vo, wrapper. 1s. "Messenger" Office, Wimbledon, S.W.

Bosse, J. M. Les Saints protecteurs du Travail; pp. 64, 16mo. 0 60 fr. Paris, Bloud.

Bremond, H. Newman. Le Développement du dogme chrétien; pp. 280, 16mo. 3.50 fr. Paris, Bloud.

- +Burgess, Francis. *Nights at the Opera*. Part 7. Bizet's *Carmen*. Part 8. Gonnod's *Faust*. Part 9. Mozart's *Don Giovanni*. Crown 8vo, sewed. 1s. net. De la More Press.
- +Bury, Prof., J. B., M.A. *The Life of St Patrick and his Place in History*; pp. xv, 404, 8vo, cloth. 12s. 6d. net. Macmillan.
- Butler, Sir William. *Committee on Sales and Refunds to Contractors in South Africa: Report* 4½d. *Minutes of Evidence*, 4s. 3d. Wyman.
- +Camm, Dom Bede, O.S.B. *Lives of the English Martyrs beatified by Pope Leo XIII*. Vol II, *Martyrs under Elizabeth*; pp. xlii, 691, 8vo, cloth. 7s. 6d. net. Burns & Oates.
- Capes, F. M. *St Catharine de' Ricci: her Life, her Letters, her Community*. Illustrated. Demy 8vo, cloth. 7s. 6d. Burns & Oates.
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- Chiappelli, A. *Pagine d'antica arte Fiorentina*; pp. 181, 8vo. 4 l. Florence, Lumachi.
- Colleville, J. *Le Cardinal Lavigerie*. Illustrated, pp. 235, 8mo. 2 fr. Paris, Bédouchaud.
- +Commerce and Christianity; pp. 205, 8vo, wrapper. 1s. Swan Sonnenschein.
- *Cuthbert, Father. *Catholic Ideals in Social Life*. Second edition; pp. 249, 8vo, cloth. 3s. 6d. net. Art & Book Co.
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- Dubois, A. *S. Alexandre Sauli (1535-1592)*; pp. 302, 8vo. Paris, libr. S. Paul.
- Duclos, A. *Introduction à l'exécution du chant grégorien*; pp. 73, 8vo. 1.25 fr. Tournai, Desclée, Le Febvre.
- Egerton, H. *Maintenance of Denominational Teaching under Section VII (1) of Educational Act of 1902*; pp. 112, crown 8vo, limp. 1s. 6d. net. G. Allen.
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- +Grammar of Plain Song. By the Benedictines of Stanbrook; pp. 116, 8vo, cloth. 2s. 3d. net. Art & Book Co.
- Gröber, C. *Geschichte des Jesuitenkollegs in Konstanz*; pp. 332, 8vo. 3.60 m. Freiburg, Caritasverband.
- *Hayward, Rev. F. M. *Padley Chapel and Padley Martyrs*. Illustrated; pp. x, 40, 8vo, wrapper. 1s. net, post free. Author, Derwent, Sheffield.
- Hessling. *Le Vieux Paris*. Vol. I. *Moyen-âge*. Illustrated. 25 fr. Berlin.
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- +McNabb, V. Rev. V., O.P. *Oxford Conferences on Faith*. Summer Term, 1903. Crown 8vo, 3s. net. K. Paul.

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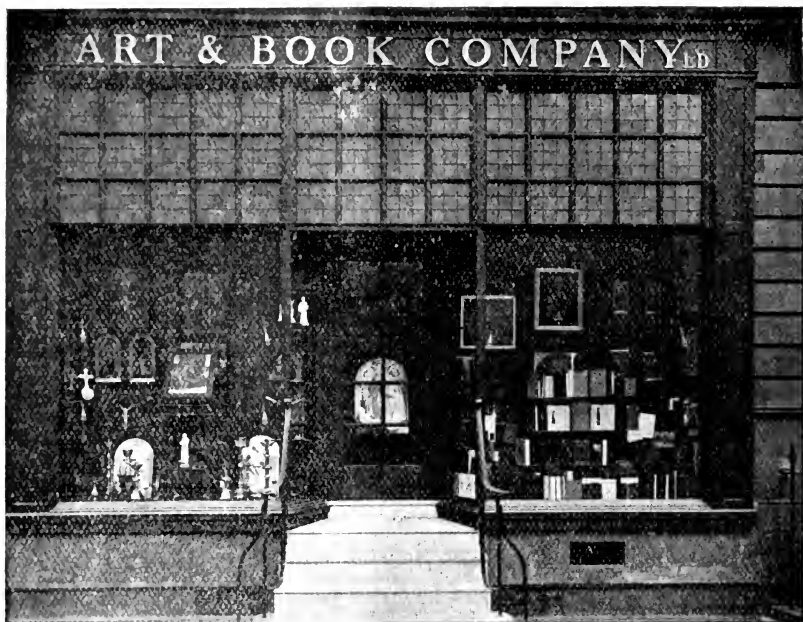
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CATHOLIC BOOK NOTES

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Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 41 Boston Road, Brentford, Middlesex. Advertisements should be addressed to CATHOLIC BOOK NOTES, c/o Art and Book Company, Cathedral Precincts, Westminster, S.W.

St Patrick in History.

PROFESSOR Bury's *Life of St Patrick, and his Place in History*,* is no ordinary book in its fullness of interest and value; and, in certain ways, it could hardly be surpassed, if indeed equalled. We may specially praise the parts dealing with the Roman power, temporal and spiritual; the diffusion of Christianity beyond the Empire; the political and social condition of Ireland in St Patrick's time; the monastic and diocesan systems in Ireland; the introduction of Latin into that country; and the chapter on St Patrick's place in history. A valuable summary of the saint's work may be quoted. "He did three things. He organized the Chris-

tianity which already existed; he converted kingdoms which were still pagan, especially in the west; and he brought Ireland into connexion with the Church of the Empire, and made it formally part of universal Christendom." The Regius Professor is absolutely clear on the subject of Papal supremacy. If the would-be goers-back to the Church of the first six centuries appeal to one who, it may be presumed, speaks with knowledge, they will be told that, before St Patrick's time, the Bishops of Rome possessed acknowledged primacy in Christendom, and that to them an appeal might have been made from the decision of any provincial council. They will hear, too, of the Bishop of Rome as representing the unity of Christendom. In Professor Bury's words, "the historical significance of the coming of Bishop Palladius to Ireland lies in the fact that it was the first manifestation in Ireland of the authority of Rome." But it was the spiritual dominion of Rome, not her secular power, that came to the country which has been so faithful to the obedience of Peter, and so true to the Faith he preached.

Our author declares his interest

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in his subject to be purely intellectual. To him "it is a matter of unmixed indifference what answer might be found to any one of the vexed questions." We, may, therefore, feel certain that no bias, Churchwards or otherwards, has influenced the conclusions which, he tells us, "tend to show that the Roman Catholic conception of St Patrick's work is generally nearer to historical fact than the views of some anti-papal divines."

Our praise, due to Professor Bury as a careful and scholarly investigator and an historian of impartial mind, cannot be given in the same measure when we consider the book as a biography of St Patrick. We can by no means call it an ideal Life. Though he calls St Patrick "the apostle of the Scots," he in fact puts aside his apostolic character. He denies the guidance of the man from outside and beyond him. He attempts to portray the man apart from the saint. If, in this aspect, the book seems to us entirely inadequate, it is not merely because its author puts aside any supernatural element in the "modern" fashion, but because to him spiritual might is merely might of character, and the motive of supreme charity is not accounted of. We have every respect for any one who sets himself to get at the truth about persons or events without allowing himself to be swayed by prepossessions; but prepossessions may be negative as well as positive, and these negative ones are perhaps more fatal to the attainment of truth than the stronger ones of the positive kind. A man of action: one of those "who help to change the face of the world by impressing upon it ideas which others have originated," "a man destined to play a part in the shaping of a new Europe." Such he is said to have been; and the call of God is spoken of as what, in a matter of fact way, might be described as a

man's over-ruling imperative desire, accompanied by a secret consciousness of his own capacity to attempt a great and difficult task. In the "Epistle to Coroticus" the Professor finds, as in the "Confession," the revelation of "a strong personality and a spiritual nature;" but he translates into self-dependence the steadfast faith in the guidance of God, and he puts aside as myth anything that points to belief in power, given or won, power above and beyond the having or the winning of ordinary men. Professor Bury's "bishop"—he seldom calls him "St Patrick," but rather "the bishop" or "Patrick"—is not, we think, the saint beloved of the nation for which he gave his life; he, "a servant in Christ (given over) to a foreign nation, on account of the ineffable glory of that perennial life which is in Christ Jesus our Lord" ("Epistle to Coroticus"); the nation for which he wrestled in the agony and fervour of the prayer that must conquer. But these things are not understood of all men.



Notes on New Books.

IN his *History of Irish Music*,* Mr W. H. Gratkan Flood, the organist of Enniscorthy Cathedral, has brought together a vast amount of information, much of it from out-of-the-way sources involving much research. Beginning with the most ancient Irish music known, belonging, as Father Beyerunge has declared, "to a stage of musical development very much anterior to that of the Gregorian chant," the author, in a series of chapters, traces the history down to the end of the eighteenth century, the composers of the nineteenth being merely touched upon, as "the time

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is hardly ripe to form an unprejudiced judgement" concerning them. The early hymn writers—Sedulius, St Mailduff, tutor of St Aldhelm, and others—the ancient Irish instruments, Church music before and after the Reformation, the period of O'Carolan, the blind harper, in the early part of the eighteenth century. The interesting history of the visit of Handel to Ireland and of the first production of the "Messiah"—these are but a few of the more noteworthy chapters of a book which is full of interest. Lists of the principal collections of Irish music and of the musical MSS. in Trinity College, Dublin, are given as appendices, and illustrations in musical notation are given where necessary; also there is an excellent index. Perhaps something more might have been said about the Irish *Liber Hymnorum* and the admirable edition published by the Henry Bradshaw Society. There are occasional slips in small details, as when Venantius Fortunatus is styled "St," and the volume might have been more attractively produced.

FATHER Folghera, O.P., has adapted from St Thomas meditations on "the three great prayers of the Church,"* the *Pater, Ave* and *Credo*—the last hardly a prayer. Books such as this are none too common. It has four recommendations; it is theological, devotional, artistic and cheap. Whoever can read French and can appreciate sound theological devotion, printed excellently and illustrated by charming drawings, will not begrudge the low price at which Messrs Desclée issue this book. An English translation of it, printed in the same style and issued at the same price, would be a boon.

* *Les Trois Grandes Prières de l'Eglise, ou Le Pater, l'Ave, le Credo*; pp. 259, Price 1.50 fr. Desclée, de Brouwer & Co., Lille.

THE Rev. Stewart D. Headlam has published in a neat volume five lectures on *The Meaning of the Mass*,* "with other sermons and addresses" of a vigorous, outspoken and democratic kind. The lectures set forth the Mass in its various aspects and so far contain nothing that is new to Catholics. Mr Headlam adopts the somewhat amusing position that by following Catholic custom he is protesting against the Catholic Church; that by speaking of the Mass he makes it clear that he protests against the "assumption that the Pope of Rome has any right to rule over the diocese of London"; and that by saying the "Hail Mary" he counteracts the notion "that it is only those who accept the infallible despotism (!) of the Pope of Rome over the dioceses of Christendom who give any thought to her." Which is funny.

MRS Craigie's new novel, *The Flute of Pan*,† is brilliant and clever, as one always expects her books to be. The hero, in explaining his picture, gives the key-note of the story:

Pan could guide lost travellers and calm all storms by the magic of his flute. . . . We torment ourselves with boredom and scruples, whereas all we need is more music, more joy! We must listen to the Flute of Pan. It is always playing, but we drown it with our wretched babble of philosophies, the noise of machinery, the turmoil of money-making.

The story is one of love which does not run smooth, but both hero and heroine hear the Flute, and all ends happily. There is more incident than in some of Mrs Craigie's books, perhaps because it was originally written as a play, and more humour, with a not unpleasant flavour of "The Prisoner of Zenda."

* 8vo, wrapper, pp. 134 2s. net. Brown, Langham & Co.

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*The Senior Lieutenant's Wager** is the first of a number of short stories forming the volume to which it gives its title. There are thirty of them, and the book contains only 250 pages, from which it will be seen that many are *very* short, wherein, we think, is the weakness of the volume. Most of the tales are by well-known American writers, although English authors are represented, and are neither above nor below the average of their class; the most exciting is "Down the Incline," by L. G. Giltner—an account of a railway accident which will make the youthful reader, for whom the book is mainly intended, hold his breath. "London shops," we may suggest, do not pay their employés "at the rate of six cents an hour."

FATHER David Bearne continues to make youth his debtor by the issue of a volume of six delightful little stories—French stories this time though written in admirable English—which takes its title, *The Organist of Laumant*,† from the first of them. Laumant—we know not what its other name may be, but it is a real place—had also a town crier, and the town crier had a son, whose story we are told; and a curé also, of whom good things are spoken. And not only has Father Bearne written and printed these delightful stories, but he has published them at a price which most of us can afford. But you must buy the one in the pretty cloth cover besprinkled with *fleurs-de-lis*—it only costs eighteenpence—not the shilling one in paper boards, which has upon its side one of the pictures—and that the worst—which do *not* adorn the work. Nothing is perfect, but if the pictures were taken away,

Father Bearne's little book would come near perfection.

WE have received from the John Murphy Co., Baltimore, *Wandewana's Prophecy and Fragments in Verse*,* by Mrs Eliza L. M. Mulcahy, whose portrait faces the title.

"Not for its mellow meters,
Nor for rhetoric art,"

does the author claim merit for this collection of "the best of her dream waifs"; but it demands attention as a literary curiosity, not altogether unworthy to rank with the works of Mr J. Gordon Coogler and the "Sweet Singer of Michigan"—e.g.:

Centuries pass and still the muses
In their rhymes must e'er confuse us;
Tribachs sing at the rustic's shrine,
Yet metropolis is mine.

Mr Micawber was uncertain as to the precise meaning of a gowan, and we are equally ignorant concerning a tribach, but we should like to hear it sing.

FATHER William Lockhart's translation of Cardinal Svampa's *Short Catechism of the Religious Life* has been on sale privately for the last two years, and is now, in a second edition, offered to the religious public. It is an excellent epitome of the nature, duties and advantages of the religious state, which we should like to see in the hands of every postulant and novice. The author states very clearly the prescriptions of the Holy See which forbid religious superiors to infringe upon the liberty of their subjects with regard to the use of the Sacraments, and the book throughout is full of solid instruction. In chapter iv. it is stated that one of the principal effects of the profession of solemn vows is "the remission of all the guilt of sin and of the punishment due to it." This is open to misunderstanding, and it

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would be well to give an explanatory footnote (see St Thomas, 2a 2æ, Q. 189, Art. 3, ad 3). Copies may be obtained from the translator at Glasthule, Kingstown, co. Dublin, by post for 3½d.

A CHEAP reprint of Mr Millin's *Commerce and Christianity** will no doubt introduce this trenchant essay to a large circle of new readers. The author's thesis is, broadly, that the Churches, while claiming to be the exponents of Christ's Gospel, fail in practice to apply it to the necessities of modern commercial life. Trade monopolies, "trusts" and the like, are so many evils born of human greed and thirst for power, which can only be overcome by a national recognition of social duty based on Christian principles. In other words, Mr Millin sees economic salvation in the doctrines of Fabianism, if only these are leavened by the spirit of Christianity. The author understands the term "the Churches" in a very wide sense; indeed, he does not conceal his objection to any exclusive claim to authority, and he anticipates that all the Christian bodies will eventually "merge into the general altruistic, humanitarian movements about them." The reasoning of the book is entirely on this basis; therefore, while Catholics will not quarrel with many of its criticisms, they can hardly find it satisfying from a constructive point of view.

"THE Bible is not read; it is studied." This epigram has been the motive for publishing these meditations† on the Sapiential Books

* 8vo, pp. 205, wrapper, 1s. Swan Sonnenschein & Co.

† *La Bible Méditée d'après les Saint Pères*: Livres didactiques de l'Ancien Testament, par Étienne Chargebœuf des Missions Étrangères de Paris. 8vo, pp. 470, wrapper. Price 5fr. Desclée de Brouwer et Cie., Lille.

of the Old Testament. We need reminding that the inspired Word of God is meant to mould hearts rather than to develop minds; it would be an evil day if ever we became mere critics of the Word rather than its disciples. The writer of the meditations before us recalls us to the fundamental attitude of our soul towards the Bible; and though scholarship might easily be dissatisfied with some of his handiwork, he has appealed to a higher tribunal than scholarship, by which it and he must in the end be judged. His meditations are nowise meant to draw men from the Book; indeed, he would think his work well done if he led men's minds from himself to the one true Bread of Life.

A Modern Mystic's Way,* is a graceful little book with a good deal of vague prettiness of thought. It dwells on the necessity of love—in this it is not vague—and tells how through love comes revelation. The author sees the spiritual value of scientific discovery; and surely this is good to see.

A SHORT time since we recommended the little volume of *Stories from Irish History*, "told for children by Mrs Stephen Gwynn." We are glad to note that the publishers, Messrs Browne and Nolan, have brought out an edition, neatly bound in cloth, at the exceedingly low price of 7d. This is "sanctioned by the Commissioners of National Education for use in the National Schools" of Ireland, and we should be glad to learn that it was adopted as a reading book in English, and especially in Catholic, schools; it certainly should be in every school library.

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Mrs Crawford's little sixpenny biography of Raphael (C.T.S.) contained all that need be known about him. But he would not have denied that there was room for a longer one and one which should be adequately illustrated, and this has been provided in the excellent book on *Raphael*,* by A. R. Dryhurst, which Messrs Methuen have added to their "Little Books on Art." The author takes a wide range, for by the time we get to the end of the book we find ourselves discussing "art in England" and condemning "Protestant bigotry" and its "strange inconsequence" which, in Reynolds's day, excluded painting from the decoration of churches in general and St Paul's in particular. The volume is very well written; the illustrations are well chosen and even better executed than usual. There is a good list of biographies and a full index.

THE Hon. Mrs Maxwell Scott's sketch of *Joan of Arc*,† which appeared first as a review in the "Nineteenth Century" of the recent English translation of the reports of the two trials of the Maid of Orleans, now comes before us in a tasteful little volume. The author with her graceful pen gives an interesting and picturesque digest of the facts elicited at the two trials, which may, we hope, induce unprejudiced readers to refer to the more detailed minutes now within their reach. To those who have an honest admiration for the heroic and saintly Maid, it must be a real consolation to note that every successive authentic record of her unique career points with greater insistence to her sanctity

and heroic fidelity to her vocation and vows. There are those whose aim it is to besmirch the Maid's fair fame, but these iconoclasts conduct their campaign without any reference to the testimony of contemporary witnesses. The only drawback to the book is its price, which, for so small a volume, is somewhat excessive.

THE excellent instructions on *The Christian Home*,* by the Bishop of Trenton, U.S.A., deserve a better form than their present one. The "Pastoral Letter" outside the church walls loses its freshness; as a booklet, the same address would have a much wider circulation. The Bishop touches upon many subjects connected with domestic life and the relative duties of husband and wife, parents, children, and servants; he also points out the dangers to true home life and training. The statistics (p. 16) of divorces in America should, as his Lordship says, "bring a blush of shame to the cheek of every American."

THE Art and Book Company has just published a *Book of Banns* for the use of the larger Missions, where it is sometimes found more convenient to have the Banns in a book separate from the ordinary pulpit notices.

THE *Harmsworth Encyclopaedia* continues to be very well done, and is making rapid progress. Part VIII brings us down to "Chamberlain"—this remark has no political significance—and contains an entry which we reproduce *in extenso*:

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works of instruction and devotion, and to afford and multiply for non-Catholics opportunities of learning the truth about Catholic faith and practice. The means of obtaining these objects are the publishing of appropriate literature and the providing of suitable lectures. It is now an extensive publishing business concern, and organizations on similar lines have been established in many countries. The Society is under episcopal patronage, and its publications are under the supervision of the *censor deputatus* for faith and morals.

The last sentence is a little mysterious, but on the whole the account is good. So is the *Encyclopaedia*, but we join in the protest that is being made in many quarters against the compulsion exercised to use Messrs Harmsworth's binding, as it is only by so doing that the "primary index" can be obtained. We agree with the "Publishers' Circular" that by this method "Messrs Harmsworth may gain some more money, but they will lose in reputation."

THE beatification of the Carmelite Martyrs of Compiègne on June 24 renders it desirable to call attention to the account by the Comtesse de Courson of the sufferings of these holy women, which the Catholic Truth Society has published in its penny Biographical Series.



The English Martyrs.*

CONSIDERING the amount of work entailed in collecting, collating and embodying the latest information available about our Elizabethan martyrs, as also the serious illness of one of the editors, a most commendable promptitude has been displayed in completing the work, the first instalment of which made its appearance a year ago. Both editors and publishers are to be congratulated upon having brought a great undertaking to a successful conclusion. The

strictures which in justice could not be withheld from the first volume cannot apply to its successor. The gush and froth which so painfully characterized the earlier instalment are wholly absent from this; with the gratifying result that the record of the Elizabethan martyrs gains immeasurably in dignity, and is much more worthy of those whose noble confession it is meant to perpetuate and to honour. This commendable sobriety is also more in consonance with the known characteristics of the chief collector of the material now utilized—the fervid yet unemotional devotion to the cause of the English martyrs of the late Father Keogh.

In the introduction by Father J. H. Pollen, S.J., amongst other matters dealt with, an excellent plea is furnished for justifying the inclusion amongst our martyrs of BB. Felton, Storey, Woodhouse and Percy, whose cases have been hitherto somewhat of a stumbling-block to those who found themselves unable to remove from these sufferers the stigma of being regarded rather as political intriguers than as champions of the faith. But, in discussing the resort to the application of torture, why did not Father Pollen brand the Elizabethan bishops, as he well might have done, as partly responsible for this savagery? Amongst others, Grindal and Horne strongly urged the Queen and her Council to employ the rack, as their extant letters testify, to their lasting infamy. Bonner, who is held up to execration by most historians, after all only applied the law (and its cruelties) as he found it, and tried to shield and save those fanatics brought before him; but the precious hypocrites who replaced him urged the adoption of measures which were not at the moment in vogue. One slip into which Father Pollen has fallen may be here corrected. Elizabeth gave her royal

* *Lives of the English Martyrs*. Edited by Dom Bede Camm, O.S.B. Vol. II, 1570-1583. 8vo, cloth, pp. xlii, 691. Price 7s. 6d. net. Burns & Oates.



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assent to the Acts of Supremacy and Uniformity, not on May 28, 1559, as he states (p. xi), but on May 8. While referring to this inadvertence, it may be well to point out one or two others, noting their extreme rarity. On p. 629 occurs "Bunny, a *prebend* of York." This should, of course, be "prebendary," for the "prebend" is not the holder, but the living held. At p. 100, Mrs Storey is said to be "still at Louvain in 1557": it should surely be 1577. "Dr M. Clenock, the first rector, was not a happy appointment" (p. 361) should rather read: "The appointment of Dr M. Clenock as the first rector was not a happy one." At p. 139, some horsemen are said, quoting from a MS., to be armed "with spears, arquebuses and *daggers*"; the last word should be *daggs* (i.e. pistols).

In so brief a notice as this, we are compelled to refrain from quoting. Readers are urged to study this excellent volume for their own instruction and edification. Attention, however, may be directed to one or two special points. John Nichols, who slandered Blessed Luke Kirby and others, owned that he did so at the instigation of Sir Owen Hopton, Lieutenant of the Tower. This reprobate's statements "are a specimen of the way in which the great Protestant tradition about Catholics was created in Elizabeth's reign (p. 517). It is instructive, too, to see once more B. Edmund Campion's judgement about Catholic priests and Protestant ministers. Of the former he writes that they are "most excellent for virtue and learning" (p. 324); how came they then in a few short years to be esteemed so slightly of, as we learn from the "Wisbeach Stirs"? Of the heretics he says (p. 325): "Neither is there any condition of people commonly counted more vile and impure than their ministers, and we worthily have in-

dignation that fellows so unlearned, so evil, so derided, so base, should in so desperate a quarrel overrule such a number of noble wits as our realm hath." Experience teaches us that restless demagogues get power, just as froth comes to the top of a glass of ale. The mention of Campion brings to mind the great use that has been made of Mr Richard Simpson's work in this volume; this is the more gratifying as it would seem that for many years it has been the fashion to decry this remarkable pioneer of original research. Even here (p. 354), strictures hardly fair have found a place.

Father Pollen is far too modest when he "trusts" (p. xli) that this work has a future before it. That future is assured, and the book will certainly "rank as a standard authority on the lives of our martyrs." Its usefulness is enhanced by an index, the fulness and lucidity of which will be welcome to all readers, and especially to those who know best what good index-work is.



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AMONG the many publications—all characterized by those externals of printing, paper and binding which go to make an attractive book—for which we are indebted to the De la More Press, none is more valuable than the latest addition to the admirable "King's Classics" series. This is *The Nun's Rule*,* being the "Ancien Riwe" modernized by James Morton and published by the Camden Society more than fifty years since, and now rendered accessible to the general public in a cheap form, which is rendered additionally valuable by Abbot Gasquet's introduction. The author, the Abbot tells us, "was probably Bishop Richard Poore, who held the see of Salisbury from 1217 to 1229, when he was translated by Pope

* Pott 8vo, pp. xxvii, 339, grey boards. Price 3s. 6d.

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Honorius III to Durham;" Poore died at his birthplace, Tarrant, Dorsetshire, in 1237, and is usually supposed that it was for the nuns there that the "riwle" was written. It is unnecessary to say that the instructions throughout are solid and edifying, and infused with the knowledge of Holy Scripture, which—notwithstanding the favourite assumption of Protestants to the contrary—characterizes the spiritual writings of the period. Catholics will read it with interest and with edification to themselves, and we trust that they will not fail to bring it to the notice of their intelligent Protestant friends, for nothing can be better calculated to remove the prejudices which arise from ignorance.

Miss Manning's charming account of *The Household of Sir Thomas More*,* as narrated in the imaginary journal of his daughter, Margaret Roper, has held its own for about half a century, and is likely to receive renewed popularity in this pretty reprint. Although, as Dr Garnett points out in his preface, the language is not that of the time of Henry VIII, and there are historical inaccuracies,—such as the introduction of Erasmus at a time when he could not have been in England—the spirit of the book is so sympathetic and tender and has such old-world flavour about it, that the impression conveyed is curiously real. The pleasure of the book for Catholics is somewhat marred by Dr Garnett, who—we think quite unnecessarily—introduces into his preface an attack on More's "apostasy" (!) from what are considered his earlier ideals, and a tribute to Henry for the "benefits" he "conferred upon his country by practically espousing the cause of the Reformation."

Dekker's *Gull's Horn-Book* was first issued in 1699. From it, as the editor, Mr R. B. McKerrow, tells us in his interesting preface, "We can see how Londoners really lived and behaved three hundred years ago," and in this consists the value and the interest of the book. It costs only 1s. net.

The *Memoirs of Robert Cary*,

Earl of Monmouth,* a contemporary of Shakespeare, "combine every interest which can attach to this class of literature." So says Mr G. H. Powell in the admirable sketch of Cary prefixed to the Memoirs, which begin with 1577 and end with his being created Earl of Monmouth in 1626. Among the more interesting passages are the account of the defeat of the Spanish Armada, of which Cary was an eye-witness; the pathetic description of the death of Queen Elizabeth, and a terrible narrative of the deeds of Sir Robert Ker, "Cary's opposite warden" when he was governing the East March, and of his favourite, "a great thief called Geordie Bourne." Like everything written at the same period, the style of the Memoirs is graphic, terse and forcible. Several pages of useful notes and an excellent index add to the usefulness of the book.

From the same press we have the first of a new series, "The King's Novels"; for this has been chosen George Eliot's pretty story, *Silas Marner*, to which Dr Richard Garnett contributes a sympathetic introduction. In form and general get-up it corresponds with the "King's Classics;" the price is 2s. 6d.



Forthcoming.

MESSRS Sands & Co. announce for early publication *The Extinction of the Ancient Hierarchy*, by the Rev. G. E. Phillips, of Ushaw College. It will contain an account of the death in prison of Archbishop Heath, Bishop Tunstall, and other bishops burned at Rome among the martyrs under Elizabeth. The same publishers will also issue *God and Human Suffering*, by the Rev. J. Egger, S.J.

A NEW biography of Cardinal Manning by Father Kent is announced for publication by Messrs Burns and Oates in December. This can hardly fail to be of the greatest interest, not only to Catholics but to the late Cardinal's many admirers outside the Church, and will certainly be free from the

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CATHOLIC BOOK NOTES

ESTABLISHED 1897

Edited by James Britten, K.S.G.

Hon. Secretary Catholic Truth Society.

CATHOLIC BOOK NOTES is a monthly record of Current Literature either written by or of special interest to Catholics. The reviews, although necessarily brief, are sufficient to indicate the nature and value (or the reverse) of the books noticed, and, as will be seen from the accompanying list of contributors, are undertaken by competent authorities in various branches of Literature. Special attention is given to CHURCH MUSIC and to ART: the Monthly List of New Publications written by Catholics, or dealing with subjects in which Catholics are specially interested, is a feature of the magazine.

CATHOLIC BOOK NOTES is the organ of the Catholic Truth Society, and Chronicles its proceedings, new publications, etc. Members of the Society receive it post-free as issued. It is published about the 10th of each month by the Society at 69 Southwark Bridge Road, London, S.E.

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unjust inferences and comments which disfigured Mr Purcell's work.

WE are glad to announce that the Catholic Truth Society will shortly publish a volume of short stories by the Rev. David Bearn, S.J.

MESSRS Burns and Oates announce for publication in October an annotated translation by Father Joseph Rickaby, S.J., of St Thomas's *Summa Contra Gentiles*. The price to subscribers will be a guinea net.

EVERY one will learn with satisfaction that the authentic biography of Cardinal Newman has been entrusted to Mr Wilfrid Ward. Mr Ward has already established his claim to be universally recognized as our principal Catholic biographer, and it is a matter for congratulation that so important a work should have been placed in the hands of one so thoroughly competent to bring it to a satisfactory issue. The book will be published by Messrs Longmans.

The Art & Book Co. will publish immediately *Rex Meus*, a series of considerations on the life of David as a type of our Lord. The same publishers will issue in September, *Humility of Heart*, a work translated from the Italian by the late Cardinal Vaughan.

AMONG the books announced by Messrs Longmans are several of special interest to Catholics: *Mrs Fitzherbert and George IV*, by W. H. Wilkins, M.A.; *Life of Sir John T. Gilbert, LL.D.*, by Lady Gilbert; *Lectures on Mediaeval English History*, by the late Bishop Stubbs; *Mariale Novum*, a string of sonnets on the titles of Our Lady's Litany, by Members of the Society of Jesus; *Address to Cardinal Newman*, edited by the late Father Neville; *St John and the End of the Apostolic Age*, by the Abbé Fouard; *The Historic Christ*, by T. A. Lacey, M.A. *The Ceremonies of the Mass*, "arranged conformably to the Rubrics of the Book of Common Prayer," by two Anglican clergymen should be interesting.

THE series of handbooks for the Catholic clergy to which we referred in our issue for June, is announced

by Messrs Longmans under the title of "The Westminster Library." The following are mentioned as in preparation: "The Holy Eucharist," by the Bishop of Newport; "The Holy Scriptures," by Dr Barry; "The Catholic Calendar," by Father Thurston; "Our Young People," by Canon Keatinge; "The Priest's Studies," by Dr Scannell; "Church Music," by Mgr Connelly; "Preparation for the Pulpit," by Father Lucas; "Patrology," by Dom John Chapman. The series is under the editorship of Mgr Ward and Father Thurston.

THE first number of the new series of the *Dublin Review*, of which Mr Wilfrid Ward will be the editor, will appear in January.



C.T.S. Notes.

THE BLACKBURN CONFERENCE

WE hope to give in our next issue, which will be published early in September, a full programme of the papers to be read at the Catholic at Blackburn on September Conference 26, 27. the subjects to be discussed will be: "Catholic Missions:" papers by the Bishop of Uganda and the Rev. T. Jackson.—"Socialism:" papers by the Rev. Joseph Rickaby, S.J. and Mr C.S. Devas.—"Catholic Social Work:" papers by Miss Zanetti, Miss Leigh and Mr Norman Potter.—"Catholic Literature:" papers by the Rev. J. J. Wynne, S.J., on "The New Catholic Encyclopædia," and by Mrs V. M. Crawford on "The Catholic Truth Society."

THE Guide-book to the Conference will be published at the end of this month. A "Hospitality Committee" has been formed for the reception of guests; members who wish to be entertained should write to the Very Rev. Canon Lonsdale, Local Secretary, St Alban's Rectory, Blackburn, from whom all particulars of the arrangements can be obtained. There are two good hotels in Blackburn and a number of smaller ones; and the town is within easy reach of Preston

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OF all the old English ascetical works which were extant before the Reformation none have maintained their reputation longer than Walter Hilton's "Scale of Perfection." Hilton was a Canon of Thurgarton in Nottinghamshire, and flourished in the fourteenth century. We may gather how widely his book circulated from the fact that it is found in some half-dozen MSS. in the British Museum alone, and Wynkyn de Worde printed it more than once. After the Reformation it was a favourite book of Father Augustine Baker's, whose comments on it are among his extant MSS. at Downside.

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THE "Speculum Monachorum," of which the present little volume contains a translation, was written by Blosius when he was engaged upon the reform of his abbey of Liessies in Flanders. He never seems to have publicly acknowledged its authorship, but was accustomed to read it to his monks as the unpublished work of an apocryphal Abbot Dacryanus, whom he ascribed to the eighth century. He published it at Louvain under the same pseudonym in 1538, and it is believed to have been the earliest, as it is also the most famous, of his works.

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CARDS of admission to the meetings and to the reception, which will be held during the Conference by the Bishop of Salford, will be forwarded to all members of the Society whose subscriptions are not in arrears. Associates' tickets, admitting to all the meetings, may be obtained from the Very Rev. Canon Lonsdale, price 2s. 6d.

FATHER Rickaby reports in the "Tablet" a dialogue about "A Society of Catholic Writers," existing in 1905, of which the prospectus was discovered in an Indian Abbey in A.D. 2050. The "scheme" seems "never to have been carried out," but it reads like, and might well be, a development of the Catholic Truth Society. "It is some comfort," says one of the speakers, "even to dream of a better state of things;" would it not be even better to help towards bringing it about?



Church Music.

THE letter addressed to Dom Pothier by Cardinal Merry del Val in the name of the Holy Father practically places the learned Benedictine to whom is due much of the revived interest in plain chant in the position of sole arbiter as to the contents of the Vatican edition, which is to be the authorized version for the whole world. That edition, according to the Cardinal's letter, is to be based on the version published at Solesmes in 1895; and, while the more recent editions will doubtless be consulted, they are not likely to modify, still less, as had been anticipated in some quarters, to supersede, the work of Dom Pothier. This will, at any rate, modify the objections which have been expressed in many quarters to the elaboration and innovations which have characterized the later versions, and will, it is to be hoped, result in something like finality. We trust that the claims of accent, which in the opinion of many competent judges has militated against the

favourable reception of the Solesmes chant among ourselves, will receive due consideration from the President of the Commission.

THE Roman correspondent of the "Tablet" gives an amusing account of the meetings of the Pontifical Gregorian Commission as at first appointed:

The Commission met regularly, and the oftener it met the more its members seemed to be divided. If you asked one or other of them what was all the bother, they held up their hands and declared mysteriously that the matter was too delicate for discussion, that grave questions had to be settled, etc. And the oftener they met, the further off seemed to be the appearance of the edition for which the whole world was waiting. It is not unlikely therefore that the Holy Father himself at last decided that it was high time to put an end to the discussions by practically leaving Dom Pothier alone to settle difficulties about which his colleagues could never agree.

THE first session of the Summer School of Plainsong held at Appuldurcombe was well attended. Lectures were delivered by competent authorities, one of the most interesting being that of the Rev. C. W. Douglas, of Colorado, on the indebtedness of modern composers to plain chant. The instruction in the chant was given by Dom Eudine, O.S.B. Those desirous of taking part in the session to be held on August 17-31, should apply to the Secretary, Appuldurcombe Abbey, Wroxall, Isle of Wight.

WE note that an International Congress of Gregorian Music will be held at Strasburg on August 17-19. Dom Pothier and others will read papers, and on each evening there will be a concert of Gregorian music. The small fee of 5s. is to be sent to M. Victori, Kalbsgasse 5, Strasburg, admits to the Congress.

THE "Tablet" prints a beautiful hymn, "Angelus ad Virginem," which, it tells us, was "recently performed for the first time since the Reformation" at Musselburgh. The hymn in question is one of the gems of Mr Gatty's "Arundel Hymns," where the old melody is given with the Latin words, and an excellent

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translation by Father O'Connor. Although not so familiar as it deserves to be, it is by no means so unknown as would appear from the notice in the "Tablet."

AT this time, when our bishops have under consideration an official collection of English hymns, it is interesting to know that Dr Edmonds Tozer has in the press a new hymnal for the United States, of which the preface, index and few specimen pages have been issued as a prospectus. In his preface Dr Tozer says that the aim of his work is "to bring together under one cover not only those hymns which, from long continued use, have endeared themselves to so many thousands of people, but to provide others of a more virile type expressed in the restrained language of the Church's own song." With this end in view he has included the best available translations of the Breviary or other ancient hymns; and in order to make the music as congregational as possible the tunes have been kept within the proper limits for unison singing. The book is entitled *The Catholic Church Hymnal*, and will be published by Messrs J. Fischer & Bro., of New York.

SEVERAL Masses and other compositions have reached us, which we hope to notice next month.



The Antidote.

THE August number of the "Protestant Alliance Magazine" is mainly occupied with the account of a "Children's Day" at the Alexandra Palace, at which the poor little things "acclaimed themselves 'children of the Blessed Reformation,' "and declared their determination," regardless of split infinitives, "to earnestly contend for the faith." Incidentally it was a glorification of Mr Henry Fowler, the new secretary of the Protestant Alliance, which, according to the candid criticisms of other Protestants, has been in a bad way lately. A feature of the demonstration was "a facsimile of the Bible given to the Black Prince (*sic*) by the late Queen"

(p. 87), labelled, in accordance with the apocryphal tale which attributes to her Majesty the remark that the Bible was "the Secret of England's greatness," On p. 92, however, the same Bible is styled "an exact facsimile of that presented by her Majesty the late Queen to the West African Chiefs" On p. 93, The "Daily Telegraph" is quoted as saying, "When a dusky prince inquired of Queen Victoria the secret of England's greatness, she indicated the open Bible, and presented him with a copy"; and the "Evening Standard" also gave currency to the story. It is charitable to suppose that the folk who got up the show are ignorant of the fact that some years back the truth of the story was authoritatively denied; but what would be said of Catholics if they thus continued to perpetuate and glory in an exploded fiction?

THE recent novel, *The Seething Pot*, which should be read by all who are interested in the position of affairs in Ireland, contains a passage which deserves the attention of Protestant enthusiasts for the conversion of that country. The heroine, a Protestant, replies to the hero, who hears people speaking in Irish and asks what they are saying:

"I only know a few words of Irish, but I can translate that much for you. That man shouted, 'God bless you!' and the woman answered him, 'The blessing of God and Mary on yourself!' almost every Irish phrase of greeting and parting has God's name in it. If the sun shines, it is a fine day, 'thank God!' If everything is being ruined by the rain, it is 'the weather the Lord is pleased to send us!' We are ashamed to talk to each other in this way. If we believe in God, we don't want anyone to find it out. Is it not an annoying piece of arrogance for any one to start trying to convert these people?"

THE "Protestant Woman," which seems, if possible, to become more foolish and more viciously anti-Catholic with each issue, is now printing the apocryphal "speech of Mons (*sic*). Strossmayer at the Vatican Council" Such are the depths of Protestant ignorance and prejudice that it is possible to assume that Mrs Arbuthnot

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believes, in spite of the supposed author's frequent denunciations of it as a forgery, that the address is genuine. We are sending her F. Sydney Smith's pamphlet (C.T.S., 2d), *Rome's Witness against Anglican Orders*, in which (pp. 41, 42) the fiction is exposed, and a copy of a letter from the bishop, giving the recipient "full power to contradict it everywhere," is printed; but experience forbids us to hope that any apology or retraction will follow. We find from the August number that poor Barbara Ubryk's sufferings are still being strongly exploited for the benefit of credulous Protestants; Colonel Porcelli is telling what he humorously calls "The Truth about Convents"—"the plain truth is the convents are leeches which extract our national life-blood"; there is a wonderful article on "Jesuitism," from which we learn that Dr Alexander Duff "did not scruple to write" that the infidel and atheist are less dangerous "than the slippery, fencing, vanishing, masking, equivocating Jesuit," and the continuation of a charming story, in which we make the acquaintance of an interesting priest whose "deep, sombre, uncanny black eyes glowered like living coals beneath his bushy black brows, and held the girl's like a basilisk's as soon as his met them." Altogether an excellent pennyworth.

THE egregious Colonel Whale has been distributing to Members of Parliament and others a post-card reproduction of a cartoon entitled "A Wolf in Sheep's Clothing," which appeared in "Punch" some years back. The attention of the proprietors of "Punch" having been called to the matter, they replied that the cartoon was reproduced without their authority and against their wishes, and that they will take steps to prevent its further appearance.

THE "National Review" for July contains a notable article by Dr Barry on "Freemasons in France." It is a telling summary of the recent exposure of the methods by which the Freemasons conspired, and for a long time with success, to obtain control of the French army—an exposure for which we are largely indebted to the "Figaro," with whose summing-

up of "this bad business" the paper concludes. We hope it may be reprinted as a pamphlet.

"THOU art gone to the grave, but we will not deplore thee," would be a fitting epitaph for the "Rock," which, after forty years of chequered but consistently anti-Catholic existence, has "fired its ringing shot, and passed"—the last shot being a spirited attack on a comparatively successful rival. And yet with all its viciousness, the "Rock" was always amusing, albeit unconsciously; and there are so few really funny papers that we can ill spare one of them.

THE "Month" for August contains an important article on the "Obligatio ad Peccatum," which is constantly misunderstood by Protestants as meaning "an obligation under pain of sin." If they read this article they will have no further excuse for their ignorance.

NOT because it is particularly antidotal, but for its literary charm, we give an extract from the "Daily News" account of the motor tour—we mean, "the petrol pilgrimage"—of General Booth, whom the "News" calls "William the Conqueror." "It is our privilege" (!), says the writer, "to run immediately behind the white car, 'for,' says the General, 'the 'Daily News' is my paper,' and thus it is only fit and proper that its representative should be within easy eyesight of the dear old fellow." Here is the gem—there are columns of the same kind:

On the way to Maidstone a dainty incident gave a new and bright touch to the petrol pilgrimage. Outside a fine house a group of ladies and gentle nurtured children awaited, like angels in ambush, the coming of the car. They were provided with lovely missiles, and the old man with delighted astonishment found roses and choice carnations softly falling about him.

We had always understood that General Booth was a man of common sense, but if he reads this rubbish in "his paper," and does not forthwith render the privileged person in the car immediately behind him incapable of further utterance, we do not see

Modern Religious Painters

A Series of Brilliant Articles, with Reproductions of Fine Paintings of great Educational Value

THERE is scarcely any one who does not know something about the famous religious painters of old; but who knows the religious paintings of the present day? We do occasionally come across one or two of their pictures, but this gives us no idea of their work in general. This lack of knowledge is scarcely to be wondered at, since nothing has ever appeared in any language, so far, treating this important subject at all adequately.

To be fully appreciated, an artist's work must be considered as a whole, a number of his pictures placed together, and then these pictures analysed, contrasted and described by a competent art critic.

A series of brilliant articles is about to begin in BENZIGER'S MAGAZINE, and in connection therewith the very best modern religious paintings will be reproduced and described.

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These articles of Dr Kuhn on "Modern Religious Painters" will create wide interest, not only among the laity, but especially among the Reverend Clergy, who through them will be brought in direct contact with the modern religious artists and their work, and this will prove of immeasurable value when they are called upon to decorate churches, select paintings, etc.

The articles began in the March number. We advise all who are interested to subscribe at once, as we do not print a larger edition of the Magazine than necessary. If for nothing else it will be well worth while to preserve the different numbers of the Magazine containing these articles on "Modern Religious Painters."

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WE regret to observe that in the sixpenny edition of H. S. Merriman's novel, *The Velvet Glove*, the preposterous attack on the Jesuits remains unaltered. We are still told that "O'Farrell, who in 1868 attempted the life of the Duke of Edinburgh in Australia, was a Jesuit sent out to the care of the society in Australia"; that "the Redemptionists" (*sic*) and "the Order of

St Vincent de Paul" are Jesuits; and so on. No protest against his wholesale calumnies can now reach the author, and the book, in its present form, will doubtless be read by thousands and accepted as accurate by the Le Lievres and their followers. It is well therefore to call attention to the C.T.S. penny pamphlet, *Bogeys and Scarecrows*, in which Father Gerard exposes the lies of this preposterous book.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by publishers for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

- †Bagshawe, Archbishop. Notes on Christian Doctrine. Second edition; pp. 287, 8vo, cloth. 5s. net. Kegan Paul.
- Betson, Thomas. A Ryght Profytable Treatyse compendiously drawn out of many and dyvers wrytynges of holy men. Printed in Caxton's House, by Wynkyn de Worde, about 1500 (Facsimiles of Fifteenth-Century Books). Royal 8vo, quarter-vellum. 15s. net. Cambridge University Press.
- Biblia Hebraica. Part I. Edited by Reed Kittel. 4to. 5s. 6d. net. Nutt.
- †Bolo, l'Abbé H. (translated by Madame Cecilia). Prayer; pp. xi, 271, 8vo, cloth. 2s. 6d. net. Kegan Paul.
- Brown, H. F. In and Around Venice. Illustrated; pp. 296, crown 8vo. 6s. Rivingtons.
- †Capes, B. A Jay of Italy; pp. 320, crown 8vo. 6s. Methuen.
- Capes, B. Romance of Lohengrin. Founded on Wagner's Opera. Illustrated; pp. 272, extra crown 8vo. 6s. Dean.
- Carroll, J. Drawing from Models and Objects. Handbook for Teachers and Students in Training; pp. 120, crown 8vo. 2s. 6d. Burns and Oates.
- *Cary, R., Earl of Monmouth. Memoirs. Edited by G. H. Powell. "King's Classics" series; pp. 156, 16mo. 1s. 6d. net. De la More.
- Coulton, G. G. The Monastic Legend: A Criticism of Abbot Gasquet's "Henry VIII and the English Monasteries." "Mediaeval Studies" series. 8vo, sewed. 1s. net. Simkin.
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- †Gerard, Rev. J., S.J. Modern Freethought. "Westminster Lectures" series; pp. 53, 8vo, wrapper, 6d. net; cloth, 1s. net. Sands and Co., and C.T.S.
- Gradwell, R. Heysham, a Story of North Lancashire in Thirteenth Century. "Granville Popular Library" series; pp. 128. 1s. 6d. Burns and Oates.

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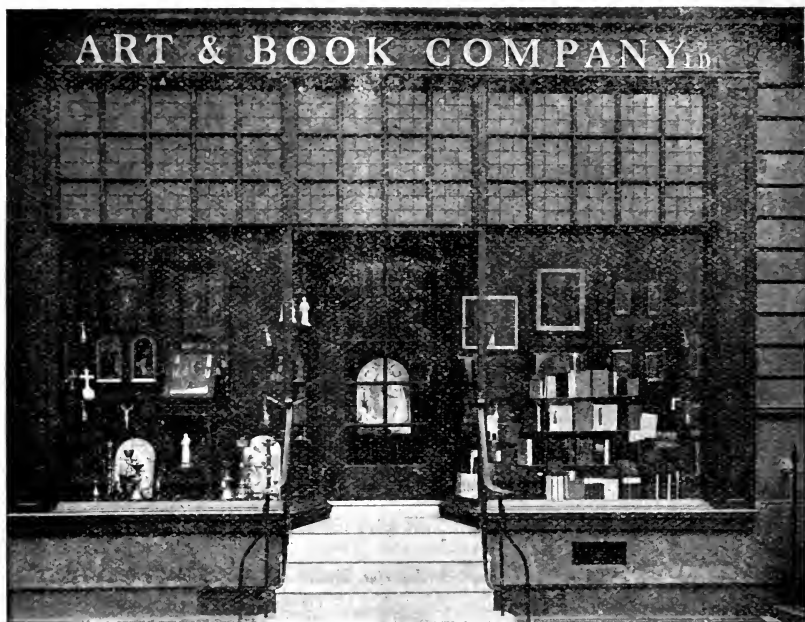
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Henry III and the Church.*

HIS important work, upon which Abbot Gasquet has been engaged for some years, is perhaps in some respects the most valuable of his contributions to the history of the Church in England. This is not to say that it will be the most widely read; his volumes on the Monasteries and on "The Eve of the Reformation" are more attractive in subject to the general reader. But the scholar and the student will find for the first time in the volume before us a careful account of an important period in English Church History, to which it would seem that too little attention has hitherto been paid.

It is needless to say that the Abbot writes as an impartial historian—a position which indeed needs no justification, though the author gives us one in his preface, and which was always strenuously advocated by the late Holy Father—and the English public, recognizing this quality, has extended to him a hearing such as few Catholic writers have been privileged to obtain: this present volume, for instance, has received unstinted praise at considerable length in the columns of the "Church Times." He has not hesitated to speak plainly about the exactions of Rome during the period with which the book is concerned; and he gives full prominence to the uncompromising attitude of Grosseteste in opposing these exactions, while showing all loyalty and respect to the Holy See. It will be difficult after this for the intelligent Protestant to maintain that Grosseteste failed to recognize the position of the Pope; while it may be news to some that St Louis indulged in equally strong language with regard to the appointment of foreigners in France: "by such donations the Roman Church and you yourself only reap scandal and dislike, and

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such things draw off from you the devotion of your subjects" (p. 237).

One of the most interesting parts of the book is that devoted to St. Edmund, whose life, written by many devoted clients, is in its saintliness familiar to most of us. Here, however, he appears as one figure among many, and his character is regarded rather from a political than from a hagiological standpoint. Abbot Gasquet fully recognizes "his personal sanctity, his upright character, and his fearless devotion to all his obligations," but he makes it equally clear that in what we may call his political or official attitude he was not a success. He had been a student and a professor. "The man who has been buried in books and used to teaching in the schools" is apt to expect more absolute obedience than he is likely to get; and the Abbot finds some explanation of the Saint's "never-ending quarrels" and "contentions which lasted till his death" in the fact that such were his antecedents. As Father Faber says, "worst of all the good with good is at cross-purposes," and this applies to good people as well. After his capitulation to "the Pope's demands upon the property of the English Church," "blank despair as to the state to which the Church was reduced seized upon the archbishop, and he fled from England for ever" (p. 185).

Abbot Gasquet is careful to point out that, in spite of the troubles with Rome, "the internal life of the Church was by no means neglected"; he quotes from the constitutions of Walter Gray, Archbishop of York (1250) and of Richard de la Wych, Bishop of Chichester, showing the great care which was manifested for the instruction of the people, the decencies of divine worship, and the discipline of the clergy; the Bishop of Chichester's definition of the seven sacraments may be quoted:

The Baptism of those entering upon the way of life; the Confirmation of those fighting; the Eucharist for those journeying along the way; the Penance of those who have wandered from it but are returning; the Extreme Unction for those who are passing away; Orders for those ministering; Marriage for those labouring (p. 343).

Space will not allow us to enter further upon the contents of this most interesting book, which will find a place in every library worthy of the name. We note with pleasure the fullness of the references—perhaps in the next edition these might be given for the "modern historian" referred to on p. xiii, and the "modern writer" cited in another place. Also in the index—a good one—it is a little startling to find no entry for St. Edmund under that name; he comes under "Rich," his patronymic, but a cross-reference under "Edmund" is desirable. If we mention that "Alymer" stands for "Aylmer" on pp. 317, 318, it is because it is the only misprint we have noticed in this excellently printed book, which is fitly dedicated to the author's "old and tried friend, Edmund Bishop."



Catholicity in Ireland.*



N the appearance of Sir Horace Plunkett's account of Ireland in the Nineteenth Century, the Rev. Dr. O'Riordan began to publish in the "Leader" a series of trenchant criticisms upon that well-intentioned work which now appear in a volume even larger than that which called them forth. The volume, the author tells us, is "devoted chiefly but not exclusively to the contents of one chapter in his book"; and we think Sir Horace must now regret that he did not

* *Catholicity and Progress in Ireland.* By the Rev. M. O'Riordan, D.Ph., D.D., D.C.L. 8vo, cloth, pp. xvi, 510. Price 6s. Kegan Paul.

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listen to the advice which was tendered by more than one of his friends, and omit that chapter from his volume. As Dr O'Riordan says, "the chapter was not at all necessary; in strictness it was even irrelevant"; and its only result has been to prejudice Sir Horace's work and to lead to adverse criticism of the department which he controls.

Very few Englishmen or representatives of the English Government ever seem to understand that they are just the very last folk who ought to advise Irishmen how to manage their affairs. Take the question of "excessive or extravagant church building," about which Sir Horace has a good deal to say. It may appear to the English visitor, passing through such a town as Drogheda, for example, that the epithets are justified, when the tall competing spires are contrasted with the houses among which they are placed; but surely there is justice in the retort published, not by Dr O'Riordan, but in the Protestant "Daily News":

Is it not mean for a member of a Church which first got by confiscation all the Catholic endowments, institutions and churches, and then for centuries battered on exactions from the Catholic and often starving poor, to reproach the Catholics for having at last begun to provide themselves with churches, residences for their homeless clergy, and schools of a modern type?

But Dr O'Riordan's book, is by no means confined to combating Sir Horace's contentions. It is crammed with information on numerous subjects bearing upon Irish affairs, collected from various sources and showing an immense amount of reading. At times, as in the chapter on "Social Economics in England," he carries the war into the enemy's camp; the chapter on "The 'Civic Virtues' of the North," with the details of its civilization, like that on "Tolerance and Intolerance," with its reference to the recent

Orange attack on Sir Antony M'Donnell, and its comparison between the treatment of Protestants in Irish workhouses under chiefly Catholic control and that of Catholics in English workhouses, is excellent reading; in that on "Catholic *v.* Non-Catholic Superstitions," the author deals trenchantly with "Christian Science," and the "fashionable fortune-tellers who are called palmists." The more weighty matters of industry, education, emigration, the work of nuns as teachers and nurses, are dealt with effectively and at length.

Perhaps the book as a whole impresses one as being too long, yet, taken chapter by chapter, it is difficult to see what could be omitted. The language is sometimes strong, but never vulgar or undignified, and its severity is often relieved by touches of humour. In short, Dr O'Riordan has furnished his countrymen with an armoury of weapons available for offence or defence and ready to their hand; and has put the case of Ireland before Englishmen, among whom, we hope, he will find many readers, in a manner which cannot fail to influence if it does not entirely convince them. The index—an important feature in such a book—is fairly good, but might be improved in arrangement and increased in extent.



Notes on New Books.

THEOSOPHY is a plant of Indian origin, but it has been domesticated to some extent in this country, where it has found a large number who are inclined to think that there is something in it—that is to say in the principles on which it is built, as distinguished from the fanciful vesture of mahatmas and magic pretensions in which it is usually clothed. It is Theosophy thus di-

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vested of its fairy garments which Fr Ernest J. Hull discusses in the little volume entitled *Theosophy and Christianity*,* which, originally published at Bombay, now appears as a C.T.S. publication. Fr Hull writes with courtesy and moderation, and is studiously conscientious in the endeavour to bring out the full strength of the theosophical arguments: indeed, one is inclined to think sometimes that they fare better in his hands than in those of their advocates; nor is it seldom that after following his exposition one is left with the feeling that they are really convincing. This, however, is an illusion which he soon teaches us to dispel. The case for Theosophy, as set forth by writers like Mr Beaman, of whose articles the book is a criticism, does not even pretend to rest on any positive grounds, but merely on the contention that if it be admitted many of the difficulties which confront the Christian believer find an easy solution. Such difficulties are those of divine personality and of the existence of evil: Father Hull in his answer has an excellent discussion of these and similar difficulties, and by so doing has made his little volume serviceable to a wider class than that of Theosophists only. The book will well repay reading.

“BRITTANY is especially inspiring to the painter,” says Miss Menpes in the last paragraph of the handsome volume† in which she and her father have respectively told its story and pictured its places and people. The numerous portraits of the latter are perhaps the most attractive among the seventy-five pictures printed in colours which the book contains—these and the “interiors”; and it is only when one re-

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ing to. To put our meaning more concisely, we do not say that Colonel Turton has provided the ideally best stick for our purpose, but we are satisfied that it is a stick quite good enough to beat off effectively the class of assailant to whom we have just alluded. The book is clearly arranged and well indexed. We have noticed a misprint on p. 219, where "Pinche's" appears in place of "Pinches'," but otherwise the proofs appear to have been carefully corrected.

IN Father de Zulueta's *Letters on Christian Doctrine** we have at last a book on religious instruction which is altogether satisfactory. The "letters"—we may call them "chapters," for they have now lost all their original epistolary character—are reprinted from the "Stella Maris," in which they first appeared as a serial, and treat of the decalogue and the precepts of the Church. Each instruction gives a full, clear, and practical exposition of its subject, and the careful student of the book may learn from it all that it is necessary for him to know about the Commandments of God and of the Church. The author has shown much discretion in drawing a clear distinction between what is of obligation and what of devotion, *v.g.*, in the chapter on prayer; the sixth and ninth Commandments are treated at some length, but with great caution and delicacy; the chapter on present-day superstitions is also good and practical. The whole book is admirable, and we hope that Father de Zulueta will hasten to complete the full course of Christian doctrine of which the present work is no doubt but an instalment. The publishers have contributed to the success of the work, which is commendably cheap, by the binding and clear print; and the marginal

headings and the good index will prove a great help to the teacher or preacher.

DUE allowance being made for the fact that *Pentecostal Instructions for Teachers and for Devotional Use** is intended for members of the Church of England, and is based on the Anglican Service, we may say that the book is good and useful with an excellent motive—the increase of devotion to the Holy Ghost. The instructions are drawn up in a clear and orderly manner, each with three divisions—every division containing ample material for thought—a resolution, and a prayer. The work is full of apposite, scriptural references and illustrations, and each meditation has a verse or two from a hymn. The Catholic reader might easily select from these "instructions" much useful matter for sermons and for meditations. The printing is excellent and the binding good.

THE title of Father Wyman's pamphlet, *Certainty in Religion*,† does not seem to us very happily chosen. The considerations he advances are important and valuable, but they are hardly such as would lead to "certainty." The book consists in substance of a compendious statement of various apologetic arguments, most of them addressed to the meeting of historical difficulties against Christianity. The views of history here expressed seem to us perhaps a little crude, but the author's work should no doubt be judged by the intellectual tone of the audience he conceives himself to be addressing. The pamphlet is cheap, and will find its way, we trust, into many hands.

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IN his *Oxford Conferences on Faith* † Prior Vincent McNabb says (p. 129) that "if there are few thinkers in the world it is not so much for want of intelligence as for want of will"—that is, few persons are willing to give to serious subjects the *attention* which is necessary for their understanding; and certainly a good deal of attention is demanded of those who would exhaust the material of the Prior's book. Not that his style is obscure, but the subject is deep, and is treated by a scholar for scholars. Each conference is a logical and psychological treatise based on the *Summa* and the constitutions of the Vatican

Council, the author hoping to entice his readers to a closer study of these two most important sources of Catholic philosophy and theology. Here and there one finds a novel statement of old truths; for instance (pp. 76-7), speaking of faith as a free gift, we read, "The Infinite cannot capitulate, it can only betray itself; . . . the Infinite cannot be bought, He can only give Himself away." The teaching office of the Church together with the act of faith submitting to that authority is admirably expressed in the simple syllogism (p. 105): "Whatever God says is true. But God says that A is X. Therefore it is true that A is X"—the statement in the minor being the teaching of the Church, the conclusion being the act of faith. The chapter on conversion is one of the most interesting of the collection—but all the conferences are well thought out and logically stated, and we hope they were duly appreciated by the Catholic undergraduates at Oxford for whom they were prepared.

FATHER John Mary, O.F.M.C., in the introduction to his *Manual of Devotions in Honour of the Holy Ghost*,* complains that "too often, alas, is the Holy Ghost neglected," and his Manual has been prepared in the hope of providing a remedy for this neglect. The little book opens with some extracts from the writings of Pope Leo XIII and of Cardinal Manning, who was wont to make a similar complaint appropriate to the subject, and contains a number of prayers and pious exercises calculated to promote devotion to the Third Person of the Blessed Trinity. The prayers are for the most part well chosen from the services of the Church and the writings of saints. We hope that the book—which is neatly got up and well

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printed—may have a wide circulation and attain its pious object. From the same writer and publisher comes a little (penny) *Handbook of the Pious Union*, to promote devotion to the Holy Ghost, which contains an explanation of the union, together with some of the prayers contained in the book mentioned above; this might have been better edited.

MESSRS Kegan Paul & Co. have issued a second edition of Archbishop Bagshawe's *Notes on Christian Doctrine*,* which first appeared in 1895. The notes are of lectures given fifty years since at the Hammersmith Training College, and contain an epitome of "as many theological truths, dogmatic and moral, as circumstances permitted." The teaching is for the most part plain and simple; but the usefulness of the book is seriously marred by the absence of an index. We note that his Grace accepts without any modification the revelation of the Rosary "to St Dominic about the year 1206, to assist him in destroying the heresy of the Albigenses in France" (p. 122), and the authenticity of the Sabbatine Bull (p. 131); he also informs us that "hell is probably a prison within the earth" (p. 97). The book is well printed and neatly bound, but not cheap.

THE notices had predisposed us to a favourable view of Mr Bernard Capes's new novel, *A Jay of Italy*,† but we have read it with great disappointment. It is a tale of the time of Galeazzo Sforza, in whose maniacal cruelties Mr Capes finds a congenial subject. The simplicity and goodness of the youthful hero, Bernardo Bembo—called "the Saint," but seemingly a pantheistic

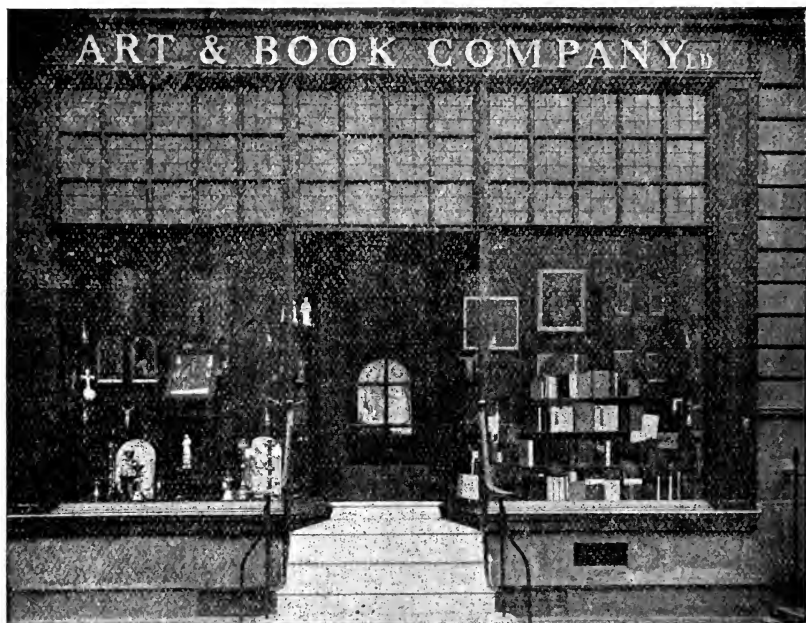
and sometimes profane pagan—has a certain charm, but he is not convincing; the fool Cicada, who turns out to be a woman, is an interesting study. But the book as a whole is extremely unpleasant: Mr Capes seems to have graduated in the school of Mr Maurice Hewlett, and rivals his master in the saying of nasty things in a nasty way; there is hardly a decent woman in the book. It seems strange to find folk talking of atavism (p. 16) in 1476, and even more remarkable that they should speak of "Jesuitry" (p. 167) many years before St Ignatius was born; nor do we think "Sic transit gloria mundi" occurs in the Mass for St Stephen's feast (p. 289). But on Catholic matters Mr Capes shows unexpected ignorance—e.g., he tells of "pope-commissioned agents for indulgences, who would sell one absolution beforehand for the foulest excesses" (p. 44), and of "the hired bravos who kill on a sliding scale of absolution, with fancy terms for the murder which allows no time for an act of contrition" (p. 208): and there are other evidences of carelessness—e.g., "the brute genii will adapt himself" etc., (p. 268). But the worst feature of the book is its pervasive unpleasantness, to use a mild expression; and the fact that it has been hailed as a masterpiece is in every way a serious reflection upon our present standard of taste.

THE *Grammar of Plain-song** issued by the Benedictines of Stanbrook gains a special interest from the facsimile of the letter addressed by the Holy Father to the Abbess of the community, congratulating them on the work done there for the chant. The book itself is the most thorough and practical introduction to the chant which we have

(Continued on p. 275)

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WESTMINSTER

Catholic Conference, 1905, to be held at Blackburn, September 25--27.



On Sunday, September 24

His Grace the ARCHBISHOP OF WESTMINSTER will preach at St Alban's Church in the morning (Pontifical High Mass at 11 o'clock) and His Lordship the BISHOP OF SALFORD in the evening (6.30). There will be special sermons and services at the other Blackburn churches.

In the afternoon, at 3.30, the ANNUAL MEETING of the MANCHESTER CENTRAL COUNCIL OF THE SOCIETY OF ST VINCENT DE PAUL will be held in St Alban's Hall. The Archbishop of Westminster, the Bishop of Salford, and others will attend the meeting. Tea will be served afterwards in the schoolroom below the Hall.



Monday Evening, 7.30.

Public Meeting and Concert in the Exchange Hall. Address by His Grace the Archbishop of Westminster on "Our Future Policy with regard to Elementary Education."



Tuesday Morning, 10.30--1.

Opening of Conference.

N.B. All the meetings will be held in the Exchange Hall, except the Bishop's Reception on Wednesday Evening.

Those wishing to take part in the discussions must send up their names to the Chairman, who will announce them to the Meeting. Speeches must not exceed ten minutes in length.

"Catholic Missions."

I. BY BISHOP HANLON, OF UGANDA.

II. BY THE REV. T. JACKSON, OF ST JOSEPH'S FOREIGN MISSIONARY SOCIETY.

THE remarkable missionary spirit which existed in the Anglo-Saxon and Irish churches.—This spirit nearly lost during ages of persecution.—State of the foreign missions at present.—Nationality of the missionaries.—Owing to the closing of colleges, schools, etc., in France, it is probable that many missions will have to be abandoned, unless missionaries can be got from other countries.—Why English-speaking nations should bestir themselves and take a greater share in foreign missionary work. Some of the reasons why England should do this: (1) We have no persecution; (2) We have nearly all we need to save our own souls; (3) No other nation has so much intercourse with pagan nations.



Tuesday Afternoon, 2.30--5.

Catholic Social Work.

I. "Our Duty as Citizens."

BY MISS FRANCES ZANETTI, INSPECTOR, CHORLTON UNION.

WE do not sufficiently realize that citizenship has its duties as well as its privileges. Our rights, civil as well as religious, have been

dearly won by patriots and martyrs; the citizenship bequeathed to us should be regarded as an inheritance, to be safeguarded, extended, and handed on. Catholics should not restrict their interest to their own affairs, but be represented on all public bodies, and also prominent supporters of every social movement instituted for the benefit of their fellow-creatures. There is great need of Catholic women as social workers, as members of Boards of Guardians, visitors to Prisons, Workhouse Infirmaries, etc., and also as promoters of Clothing Clubs, Girls' Friendly Societies, etc. The abstention of Catholics from social work is a serious mistake. Nothing is better calculated to break down anti-Catholic prejudice and intolerance than the cordial co-operation of Catholics in philanthropic work.

II. "Boarding-Out."

BY MISS BLANCHE LEIGH, SECRETARY OF THE NYMPFIELD BOARDING-OUT COMMITTEE.

THE importance of the work.—Its difficulties.—The essentials of success.—Its importance to Catholics and the need for its extension among them.

III. "Rescue Work on Family Lines."

BY NORMAN POTTER, ESQ., ST HUGH'S HOME FOR BOYS.



Tuesday Afternoon, 5.

Meeting of the Children of the Catholic Schools. Address by the Rev. James Nicholson, S.J.



Tuesday Evening, 7.30.

Meeting for Men (only) and Concert in the Exchange Hall. Address by His Grace the Archbishop of Glasgow.

Meeting for Ladies (only) at the Convent of Notre Dame; Concert.



Wednesday Morning, 10.30-11.

I. "Socialism."

BY C. S. DEVAS, ESQ., M.A.

APPARENT reasonableness of Socialism in the form of Collectivism.—Three great arguments in its favour, from its justice, its economy and its necessity, that we may be liberated from present evils.—But the argument from justice assumes an equality which is against nature and history, and is impossible to be carried out.—The argument from economy breaks down in the face of five fatal difficulties: (1) of organizing business, (2) of supplying wants, (3) of assigning employment, (4) of adjudicating wages, and (5) of furnishing a motive for industry and frugality, so that the waste of the present system of production would be exceeded tenfold.—The argument from necessity resting on the assumption that socialism is the only possible remedy, breaks down before the better alternative of Chris-

tian social reform.—What a Catholic Bishop upholds in the United States.—Brief list of practical social reforms.—Our duty to the Socialists who are the dupes and victims of irreligion.

II. "The Rights of Minorities."

BY THE REV. JOSEPH RICKABY, S.J.

SOME functions are essential to Government, as the right of making war and peace, of punishing crime, of laying down the law in disputes about property. Other extraordinary functions are put upon government by the will of the people—as the carriage of letters, management of railways, care of public health, and education. In these cases of "voluntary public control," it is desirable that the whole people should concur in the action of government, and that no considerable minority should remain dissentient. If there be a dissentient minority, and its wishes can be met without prejudice to the arrangement which the rest of the nation want for themselves, it is equitable to concede to such minority its desire. And such a minority are the Roman Catholics upon the education question.



Wednesday Afternoon, 2.30-5.

"Catholic Literature."

I. "The New Catholic Encyclopædia."

BY THE REV. DR PACE, OF THE UNIVERSITY OF WASHINGTON.

II. "The Catholic Truth Society."

BY MRS V. M. CRAWFORD.

A GOOD Conference not the sole aim and object of C.T.S.—Impossibility of adapting foreign organizations to English needs.—The strength of C.T.S. is fact that it is not imitation, but has developed to meet actual needs in this country.—Hence its many-sided activities.—Yet its publishing remains the test of its utility.—Difficulties of publishing.—Our critics and what they say.—Books for the very poor.—Penny Gospels.—Italian Society of St Jerome.—How to help C.T.S.—Need of far wider distribution if Protestant and Rationalistic propaganda are to be counteracted.

Closing of Conference.



Wednesday Evening, 8.

Reception by His Lordship the Bishop of Salford in the Town Hall.
Promenade Concert. Evening dress optional.



Thursday.

Excursions:

I. To Stonyhurst College, Whalley Abbey and Milton Church. The Rector of Stonyhurst has kindly undertaken to provide lunch at the College for a hundred visitors. Admission by ticket. If a larger number wish to join this excursion, all will be shown through the College, and those to whom lunch tickets have not been allocated may obtain lunch at the Hotel, Hurst Green. Conveyances will leave the Town Hall Square, Blackburn, at 10 a.m. Tickets

for conveyance, 2s. 6d. N.B.—The names of those wishing to join this excursion must be sent as early as possible to the Rev. A. Ivory, St Alban's Rectory, Blackburn. The tickets will be allocated during the Conference. No application will be considered after Tuesday evening, September 26.

2. Wagonette drive to Whitewell, passing Whalley Abbey and Milton Church. Lunch at the Hotel on arriving. Tickets, including drive and lunch, 5s. Applications to be made, not later than Tuesday evening, to C. Critchley, Esq., 10 King William Street, Blackburn.

3. Excursion by rail to Bolton Abbey and Bolton Woods from Blackburn Station. Lunch at the Hotel, 2s. 6d. Applications to be made, not later than Tuesday evening, to Wm. Leighton, Esq., 11 St Alban's Place.

Tickets.

ASSOCIATES' TICKETS (price 2s. 6d.), admitting to all the Meetings, Conferences and the Bishop's Reception, may be purchased by post from the Very Rev. Canon Lonsdale, St Alban's Rectory, Blackburn. Associates may obtain tickets for the Reception for their friends (price 1s. each). Tickets (price 3d.) for the Meetings on the Monday and Tuesday nights may be had at the Exchange Hall. Seats will be reserved for Members and Associates.

Guide Book.

THE Guide book to the Conference will contain an account of Catholicity in Blackburn with all local information likely to be useful to visitors, an account of Stonyhurst College, etc. It will be on sale at the Conference, price 6d., by post 7d., and may be obtained from C. Critchley, Esq., 10 King William Street, Preston. It will be ready about September 10.

Lodgings.

A RECEPTION Committee has been appointed to procure hospitality for those visitors who prefer to stay in private houses rather than in hotels. Lodgings may be obtained in the town at a moderate cost.

Applications should be addressed to Richard Wilding, Esq., 8 Richmond Terrace, Blackburn.

Hotels.

"THE Old Bull," Church Street, Blackburn; "The White Bull," Church Street, Blackburn; "The Park" Hotel, Preston; "The Bull and Royal," Preston. Preston is easily accessible from Blackburn.

Temperance Hotels.

RICHMOND'S Hotel; Mitchell's Hotel; Duxbury's Hotel; Bullough's Hotel.

Restaurants

where meals may be obtained at any time. "The Old Bull" and "The White Bull" Hotels; "The Bute" Café, Exchange Street; Booth's Café, King William Street.

Trains.

DURING the Conference week return railway tickets to *any station within 50 miles* will be issued at Blackburn at the price of a fare and a quarter to members and associates on presentation of their tickets.

(Continued from p. 269.)

yet seen, dealing in its first part (which may be had separately, price 1s. 3d. net) briefly and simply, yet very thoroughly, with pronunciation, notation, tonality, rhythm, psalmody, hymnody, accompaniment, etc.; the second part treats in an able manner of the theory of rhythm. This is a thoroughly practical and useful book, and the Bishop of Birmingham, at whose request it was written, must be gratified with the result of his suggestion.

A YEAR ago we were glad to recommend a book on Our Lady entitled "My Queen and My Mother." From the same author we have now another volume, *Lex Meus*,*—a life of David up to his establishment in Jerusalem, treated as typical of Our Lord. The life is in "the language of Scripture," and the analogies between the events in the life of David and those in that of Our Lord "have been," as Bishop Hanlon points out in his preface, "sufficiently indicated to be instructive." The book "was originally only intended for very limited circulation in the Religious Order to which the writer belongs," which explains certain allusions (e.g., on p. 33) not quite easy to understand. It is pious and edifying, but the analogies strike us as somewhat strained, and we confess that we do not like it as well as the author's previous volume. The free use of italics, generally recognized as a sign of weakness, is certainly unnecessary; the words of Scripture might, we think, have been modified with advantage—e.g., on pp. 32, 95—especially as the book is intended for "young people"; the tendency to "drop into poetry" should have been checked; and the sentimental picture obtruded opposite p. 172 adds nothing to the ap-

pearance of the work, which apart from this is attractively got up.

IN a modest little book at an equally modest price Miss Geneviève Irons has given us a collection of *Home Songs for Young and Old** which has greater merit than is found in many more pretentious volumes. The songs are "chiefly concerning holy things," but they are not too serious for "our nurseries and schoolrooms," for which some—e.g., "Stars"—are well suited. The more religious poems are unequal—one series, we are glad to see, follows the course of the Church's year, and supplies verses for festivals too often deprived of them in popular collections. It seems hardly correct to speak of the "soul" of the Sacred Heart; but lines on this subject too often exhibit this kind of confusion.

WE have received from the editor the Bulletins of the Archconfraternity of Our Lady of Compassion. The Bulletins are issued quarterly,† and of those before us we may take the number for December, 1904, as indicating the general lines of the series. It is a goodly pamphlet of a hundred pages, and is practically entirely occupied with the religious history of England and her colonies. After short sketches of the late and present Superiors of the Congregation of St Sulpice, we have letters from the Bishops of Australia and Canada to the Cardinal Archbishop of Paris on the religious persecution in France. These are followed by reports of the monthly meetings of the Archconfraternity, with very interesting papers on Father Ignatius Spencer and his labours for the conversion of England. The last report

* 16mo, pp. 63. Price 1½d. Burns and Oates.

† 3s. per annum. 50 Rue de Valenciennes, Paris.

* 8vo, pp. xiv, 183, cloth. Price 3s. 6d. net. Art and Book Company.

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Westminster Lectures

As delivered in the Cathedral Hall, Westminster, March, 1905

Edited by the Rev. F. AVELING, D.D.

Modern Free Thought. By the Rev. J. Gerard, S.J.

The Existence of God. By the Right Rev. Monsignor Canon Moyes, D.D.

The Immortality of the Soul. By the Rev. F. Aveling, D.D.

The Freedom of the Will. By the Rev. A. B. Sharpe, M.A.

The Witness of the Gospels. By the Very Rev. Monsignor Barnes, M.A.

The Resurrection of Christ. By Gideon W. B. Marsh, B.A. Lond., F. R. Hist. Soc.

THESE volumes are intended to provide an antidote for the loose and inaccurate scepticism which has made itself so profoundly felt in all classes of society. It is thought that the basic truths of reason ought to be drawn out and presented in such a form as to afford a positive and constructive popular philosophy, which, indirectly indeed, but none the less efficiently, will meet the circumstances of the case. The books aim at demonstrating positively with as little negative criticism as possible the truths which form their subjects.

Each contains useful appendices dealing with suggested difficulties, and a bibliography of works bearing on the subject which should prove of great service to those who wish to make a more profound study of it.

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states that at the time of issue (December, 1904) 580 confraternities had been affiliated to the Archconfraternity. Articles on the beginnings of the Anglican Schism, on the Curé d'Ars and the Conversion of England—containing a letter of Archbishop Ullathorne, written in May, 1854, after a conversation with the saintly Curé—and on the Westminster Cathedral, together with an interesting account by Père Billecocq of his travels in the south of England, complete the number. It is consoling for Catholics in this country to note the interest in their religious welfare taken by their brethren across the channel, and it would be well if these Bulletins were more widely known in England.

THE Report of the Tenth Annual Conference of Catholic Colleges upon Secondary Education contains papers on "Social Training in Catholic Schools," by Father Joseph Brown, S.J.; "The Record of Legislation for the past year," by Dr Sparrow; "School Certificates," by Father Bampton, S.J.; "Secondary Schools and Pupil Teachers' Centres," by Canon Glancey; "School Punishments," by Mgr Ward; "Catholics at the Universities," by Dom Ramsay; "The Provision of Hostels," by Lord Herries. All are useful and important; perhaps the most interesting is Mgr Ward's plea for the only occasional use of corporal punishment, in which he seems not to have obtained the support of his hearers—a common fate of pioneers. The volume can be obtained for sixpence from the Hon. Secretary of the Conference, the Oratory, Birmingham, and should be read by all who are interested in questions connected with secondary education. The table of contents should be at the beginning, not at the end, where it is liable to be overlooked.

IN the "Rosary Magazine" for August, the editor publishes an account of the institution of the Rosary at Toulouse by St Dominic in 1213, when it "was accompanied by a wonderful miracle" which is narrated in much detail. The writer unfortunately gives no reference to the source of the account, which, i authentic, entirely lays to rest the discussions that have taken place as to the connection of St Dominic with the Rosary: would it not be well to supply this?



The Westminster Lectures.

THE Westminster Lectures delivered last spring in the Cathedral Hall drew attentive audiences quite beyond what had been hoped for, composed not merely of educated Catholics, but also of the class of Agnostics who would gladly embrace the Christian faith could they be convinced that the current rationalistic arguments have not really undermined the Christian position. It was obvious from the attendances and from the questions proposed, that there is a crying need for papers of this sort, and that much good can be expected from them if they are suitably written. The Westminster lectures were six in number, but at present only four of them have been published. These are Dr Gideon Marsh's *The Resurrection of Christ: is it a fact?* Father Gerard's *Modern Freethought*; the Rev. A. B. Sharpe's *Freedom of the Will*; and Dr Aveling's *Immortality of the Soul*. All are well done, and suited for their purpose: the two last-mentioned indeed are somewhat abstract, and will severely try the patience of readers not initiated into the mysteries of philosophy; but this could hardly have been avoided seeing the nature of the

Modern Religious Painters

A Series of Brilliant Articles, with Reproductions of Fine Paintings of great Educational Value

THERE is scarcely any one who does not know something about the famous religious painters of old; but who knows the religious paintings of the present day? We do occasionally come across one or two of their pictures, but this gives us no idea of their work in general. This lack of knowledge is scarcely to be wondered at, since nothing has ever appeared in any language, so far, treating this important subject at all adequately.

To be fully appreciated, an artist's work must be considered as a whole, a number of his pictures placed together, and then these pictures analysed, contrasted and described by a competent art critic.

A series of brilliant articles is about to begin in BENZIGER'S MAGAZINE, and in connection therewith the very best modern religious paintings will be reproduced and described.

The articles will be written especially for BENZIGER'S MAGAZINE by one of the greatest living authorities on the subject—by no less a person than the well-known writer and art connoisseur, Dr Albert Kuhn, O.S.B., who is just completing his monumental "General History of Art." In this work, appearing in forty parts, with no less than four thousand illustrations, he treats on architecture, painting and sculpture from the standpoint of history, technique and aesthetics. The work has been in course of publication for over ten years, and has received the highest praise, not only from Catholic critics, but from non-Catholic ones as well.

These articles of Dr Kuhn on "Modern Religious Painters" will create wide interest, not only among the laity, but especially among the Reverend Clergy, who through them will be brought in direct contact with the modern religious artists and their work, and this will prove of immeasurable value when they are called upon to decorate churches, select paintings, etc.

The articles began in the March number. We advise all who are interested to subscribe at once, as we do not print a larger edition of the Magazine than necessary. If for nothing else it will be well worth while to preserve the different numbers of the Magazine containing these articles on "Modern Religious Painters."

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subject-matter. Dr Marsh examines the historical evidence for the Resurrection, and for the Passion and Death as its precedent conditions; and pays special attention to the medical aspects of some of the theories by which it has been sought to explain away the Gospel narratives. Father Gerard sets himself to show that Freethought is a misnomer, and Free Inquiry a term which, as it is wont to be employed, misplaces the true point at issue between Christians and Rationalists. No one, whether Christian or Rationalist, denies that, when a fact is convincingly certified it must be taken into account as such by all subsequent theorizing; where the two parties in reality differ is as to what facts have been convincingly established. Father Sharpe is very careful to give full weight to the arguments of the Determinist, but makes thoroughly clear the fallacies that lurk in them—for instance, the strength of the case for free will, which indeed only a student shutting his eyes to external conditions could venture to question. In particular he exhibits clearly the sophistry involved in the contention, that the will always follows the more pleasing alternative. Dr Aveling passes over the argument for immortality from the innate desire for it. He bravely undertakes to expound the highly abstract argument of the scholastics which deduces the soul's immortality from the spirituality of its nature. He has thus to devote the longer part of his paper to the task of proving that intellect differs essentially from sense, that the mind being capable of intelligent reasoning, it must be a spiritual faculty, and hence rooted in a spiritual soul; and finally that a spiritual soul of its own nature is immortal, and can only be destroyed through annihilation. It was a difficult feat to undertake, but he has proved equal to it.

Sixpence is perhaps a high price for tracts averaging sixty pages, but they are daintily got up, and the covers are likely to last. Messrs Sands and Co. are the publishers, and they may be had from the Catholic Truth Society.



Forthcoming.

MESSRS R. and T. Washbourne are publishing immediately *The Epistles and Gospels* for all Sundays and Holidays of Obligation of the year, and other important feasts, according to the Douay version, arranged and edited by the Very Rev. Richard A. O'Gorman, O.S.A. The verses are numbered and references to all quotations are given in footnotes. The book is in large type and will be published in cloth at 1s. 6d. net.

The same publishers also have in the press: *Sketches in History*, by the Bishop of Salford; *The Wheat of the Elect*, Eucharistic Verses by the Rev. John Fitzpatrick, O.M.I.; *Prayer* (selections from Father Faber), by the same; *A Life of Bishop de Mazenod*; *Confirmation*, by a Sister of Notre Dame.

MESSRS Sands & Co. have in preparation: *God and Human Suffering*, by the Rev. J. Egger, S.J.; *Studies from Court and Cloister*, by J. M. Stone; a life of St Jerome, translated from the Spanish by M. M. Monteiro; and the conclusion of the Westminster Lectures *The Existence of God*, by Monsignor Canon Moyes, and *The Witness of the Gospels*, by Monsignor Barnes.

A Life of Pauline-Marie Jaricot, foundress of the Association for the Propagation of the Faith and of the Living Rosary, has been translated from the French by Miss Sheppard, and will shortly be published by the Art & Book Co.

WE are glad to announce that, by permission of the editor of the "National Review" the Catholic Truth Society will publish immediately as a penny pamphlet the important paper by Dr Barry on *Freemasons in France*, to which we referred in our last issue.

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C.T.S. Notes.

THE Bishop of Salford is issuing a Pastoral on the Blackburn Conference, which will be read in the churches of his diocese on Sunday, September 10.

THERE seems reason to fear that the Rev. J. J. Wynne, S.J., will be unable to be present at the Blackburn Conference; the paper on the new Catholic Encyclopædia will be read by the Rev. Dr Pace, of the University of Washington, one of the editors.

CATHOLIC BOOK NOTES will in future be published only by the Catholic Truth Society; it may also be obtained of the following agents: Messrs R. and T. Washbourne, 4 Paternoster Row, E.C.; Messrs Sands & Co., 11 Bank Street, Edinburgh; and Messrs Gill and Sons, 50 O'Connell Street, Dublin.

THE PUBLICATIONS OF THE SOCIETY

will be on view and on sale at the Exchange Hall at Blackburn during all the Meetings of the Conference. It is hoped that the Members and friends of the Society will avail themselves of the opportunity of inspecting and purchasing the Publications. Lists may be obtained at any time from the Manager, 69 Southwark Bridge Road, S.E., on receipt of a stamp for postage.



Church Music.

ALTHOUGH their Lordships the Bishops have not yet issued definite instructions as to the manner in which the *Motu Proprio* on Church Music is to be carried out in England, it is gratifying to note that it has already produced a beneficial effect. Our newspapers are only on rare occasions disfigured by the accounts of performances in churches such as were at one time frequent; and on the feast of St Ignatius Palestrina's *Æterna Christi Munera* Mass was sung at Farm Street—of course unaccompanied. The result of the change has been an increased demand for music suitable for singing in churches;

and it is gratifying to note that an adequate supply is being issued to meet it.

Messrs Cary & Co. have long been foremost among our caterers, and we congratulate them on the series of *Downside Masses* for which they have secured the editorship of the Musical Director of Westminster Cathedral. In this "collection of masses of the sixteenth and seventeenth centuries," six have been issued at the uniform price of eighteenpence—Casciolini's Mass in A minor, a simple mass by Antonio Lotti, a mass by Pietro Heredia, Viadana's "L'Hora Passa," Hasler's "Dixit Maria," and Di Lasso's "Missa Quinti Toni." Of these the third is marked "not difficult," the fourth "very easy," and the remainder "easy," estimates accurate enough for choirs accustomed to part-singing in the strict time which is absolutely necessary for the adequate rendering of this class of music. In each mass there is a "reductio partituræ" which will be useful for practice, although we hope it will not accompany the voices in church save under quite exceptional circumstances; the editor prefixes to each a short biographical note on the composer, and in the case of the Casciolini mass, "edited from a Roman manuscript," has added a *Benedictus*. The masses are well printed; it would be a convenience for choirs, in view of the economy too often necessary, if separate voice parts could be obtained.

Mr Terry has also thought it worth while to recast the *Second Mass* by Johann Van Bree, which was originally written for three men's voices. In his introductory note the editor properly deprecates the tampering with masterpieces; but he thinks it admissible so to deal with a popular and tuneful mass, which has no claim to greatness, but may be useful to choirs unable to aspire to more serious work. If this be the case, it must be admitted that it is some gain to have had the technical and liturgical faults of Van Bree's composition corrected by so competent a hand. The work has been approved by the Westminster Church Music Commission.

In the *Mass of the Holy Rosary*, by Alphonse Cary, we have a setting

New and Recent Publications

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P. A. Sheehan, author of "My New Curate," etc. Crown 8vo. 380 and xii pp. Third Impression, 5s. net.

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The Principles of Moral Science. By the Rev. W. McDonald, D.D., Maynooth. Demy 8vo, 236 pp. 3s. 6d. net.

The Soul of Jesus in His Passion. From the French of Père Monsabre. Crown 16mo. Cloth, 1s.; leather, 2s. net.

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The Little Book of the Immaculate Conception. Cr. 16mo, Cloth, 1s.; leather, 1s. net.

The Gospels of the Sundays and Principal Festivals, with Parallel Passages, Notes and Moral Reflections. By Rev. C. Ryan. Two vols. Demy 8vo. 12s. 6d. net.

A History of Irish Music. By W. H. Grattan-Flood. Crown 8vo, 358 and xiv pp, cloth gilt. 6s. net.

History of the Colony of Sierra Leone. By Major J. J. Crooks. 5s. net.

First Principles of Harmony. By S. S. Myerscough, Mus. B. 2s.

Birthplace of St Patrick. By Rev. E. O'Brien, D.D. 1s. 6d.

Summula Philosophiæ Scholasticæ In usum adolescentium Seminarii Beatæ Mariæ de Monte Melleario Concinnata. Volumen I. Logica et Ontologia. Demy 8vo, 404 and viii pp. 4s. net. Volumen II. Cosmologia et Psychologia. 4s. net.

Mariæ Corona. Chapters on the Mother of God and Her Saints. By the Rev. P. A. Sheehan, P.P., Doneraile, author of "My New Curate." Crown 8vo, cloth. Second edition. 2s. 6d. net.

The New Materialism: Some Vagaries of Modern Thought. By Rev. E. Gaynor, C.M. Crown 8vo, 152 pp. 1s. 6d.

Occasional Papers. By His Eminence Cardinal Moran. Crown 8vo, 291 pp. Popular edition, 1s.

The Sacred Ceremonies of Low Mass, according to the Roman Rite. By Felix Zualdi. Edited with Additions and Notes, and Harmonized with the latest decrees. By Rev. M. O'Callaghan, C.M. Sixth Edition, Sixth Thousand. 2s. 6d.

The Irish University Question: The Catholic Case. By the Archbishop of Dublin. Demy 8vo, 520 and xxxiii pp, cloth. 6s.

Trinity College and the University of Dublin. By the Archbishop of Dublin. Demy 8vo, 118 and xvi pp. 6d.

which, while not possessing any very striking originality, will be found effective and not too difficult for small choirs. Each of these is for four mixed voices, costs eighteen pence, and is published by Messrs Cary.

Messrs Fischer of New York send us two masses—one, "in honour of St Augustine," arranged both for three male voices and alto, tenor and baritone (or bass), by Max Holmerlein; the other, in B flat, for two tenors and two basses, by B. O. Klein—each, with organ accompaniment, costs 80 cents. These, if not outside the limits of the *motu proprio*, are far less ecclesiastical in tone than the mass already noticed; there are solos and chromatic passages, and the accompaniments are florid: we do not think our choirs would gain by their introduction. The same publisher, however, sends us an exceedingly handy and useful *Vade Mecum* of "motets, hymns, offertories," etc., for four male voices, edited by A. M. Knäbel, and costing 75 cents. Among the authors are Palestrina, Casciolini, Arcadelt, Ett. Witt, Aiblinger, Molitor, M. Haller, and others of the same school, with some more modern but pleasing compositions. Male voice choirs are not common among us, but where they exist this book should be very useful. We note that Messrs Fischer's publications are to be had from "The Vincent Music Co., London"; would it not be well to give some more specific address?

Messrs Washbourne are issuing on cards in modern notation "The Becket Series" of plain chant. Three are issued—No. 1, containing the responses at Mass, with *Credo*, and the Benediction Service; No. 2, the Antiphons of Our Lady, both full and simple versions; No. 3, the Litany of Loreto and other canticles in honour of Our Lady; No. 1 costs 2d., Nos. 2 and 3, 3d. each. The chant is taken from "The Solesmes Edition"; would it not be well to defer further issues until the authentic edition has been published?

A very remarkable work is being done in Italy by the Società Italiana per la Musica Religiosa Popolare—a body which has its headquarters at 32 Via della Sapienza, Rome, an address already associated with the Società di S. Girolamo. We have

before us nine books, admirably printed and got up, in two series. The first contains suitable hymns for singing at Mass; hymns and canticles, including a metrical version of the Our Father, a hymn for the Stations, and five others; two sets of hymns to our Lady, and an "Uffizio della Madonna"—each (except the last, which costs 70) costs 40 centesimi, the voice parts alone 10 centesimi. The second series has two sets of Christmas carols, a "Messa da Requiem" and a "Messa di Gloria"—these with Italian words suitable for singing at low mass; each with accompaniment costs 40 centesimi. These publications are in all cases preceded by a useful instruction as to the method of singing, with other useful hints; and the Society has also issued an excellent little pamphlet by P. Grignoni, "Per il canto religioso popolare in Italia," full of instruction on the privileges and duties of taking part in the music of divine worship. Is there not room for such a society among ourselves?



The Antidote.

THE following leaflet, which is being distributed by a Protestant society in Dublin, should be sufficient to convince all but the most bigoted Protestants that the Church is not opposed to the circulation of the Holy Scriptures:

"THE POPE, PIUS X, BLESSING THE
READING OF THE SCRIPTURES.

(From the *Osservatore Cattolico* of Milan.)

"Towards the end of November last, (1903) the Pope received a deputation from "St Jerome Society for the Circulation of the Holy Gospels." Among them were Padre Genocchi, who writes the explanatory notes, and Professor Clementi, the translator. On the entrance of Pius X all present fell on their knees, but were immediately ordered to get up, and were permitted to kiss his hand. Being asked for his blessing on their work, the Pope replied:

"Willingly do I bless it, with my two hands and my whole heart, because I am certain that it is doing the greatest good, and has already been blessed of God. The more the Gospel is read, the more is faith revived. The Gospel is a book which is profitable for every one and for all things. I who have lived

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among the people know well what are their special wants and tastes. When one is telling them a Gospel story they are all attention, and receive benefit from it.

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'And it is not merely country people and the lower classes whom the Gospel pleases and profits so much. There are many books of devotion and of spiritual exercises for priests; but there is nothing better than the Gospel, the true book for meditating on and for spiritual food.

... I grant a special—a most special blessing on all preachers and hearers (of the Gospel), both to-day and every Sunday. ... I bless the members of this Society and all who devote (*consacrano*) themselves to a work so holy as the circulation of the Gospel."

MR W. S. Lilly, in the "Times" of July 28, thus pins a preposterous statement made in that journal by the Rev. C. Silvester Horne, a prominent Nonconformist minister:

A letter which you publish to-day contains the statement, "Ignatius Loyola is said to have laid down the New Testament hastily, saying that it checked his devotional feelings." It is true, as your correspondent avers, that this has been said; but the sayer of it was the late Mr J. A. Froude, and it is one of those assertions of the thing that is not which disfigure well nigh every page of that brilliant writer. In correction of it may I be permitted to put before your readers the following extract from my work "Renaissance Types" (p. 146)?

"Froude writes: 'Ignatius Loyola once looked into Erasmus's New Testament, read it a little, and could not go on; he said it checked his devotional emotions' ('Life and Letters of Erasmus,' p. 115). Froude evidently supposed, or meant his readers to suppose, that this was Ignatius Loyola's first, perhaps sole, acquaintance with the New Testament. As a matter of fact, Ignatius—apart from all theories about him—was extremely familiar with that volume, and with the Old Testament too: 'mighty in the Scriptures' might be said of him. I may observe that it was not Erasmus's New Testament but his 'En-

chiridion Militis Christiani' which Ignatius found undevotional, according to Maffei, the saint's biographer, who is the authority for the story."

As the "Daily News" is read by others than Nonconformists, it might be well if its office staff included some one who had some slight acquaintance with matters ecclesiastical. This would of course render the "News" far less amusing, but would prevent its being considered uninformed on things of somewhat general notoriety. Even ordinary folk are aware that Midsummer Day and the Feast of St John Baptist synchronize, even if they do not know that the Feast of St John the Evangelist is on December 27, and will therefore appreciate the passage in which (on Aug. 17) the "News" informed us that

gooseberries are ripe much earlier than St John's (the Baptist's) day *at the end of August*, and far from ripe about the Evangelist's day *at the beginning of May*. Probably the almanack in the "News" office is an edition prepared specially for nonconformists; but it would be well to consult an ordinary one, in which such days almost always occur, before venturing upon hagiological conclusions.

THE many evidences that the Bible is not as generally familiar as was at one time the case receive an amusing addition in the current number of "The Grand Magazine," where, in the "Causerie," "the Bishop" is represented as saying: "I remember in the days of my curacy, preaching in a west country parish, and I chose for my text, 'God tempers the wind to the shorn lamb.'" His lordship would, we think, be hard put to it to supply a Bible reference for his "text."

THERE was a terrible misprint in our last issue. No excuse is possible for such carelessness; but as some palliation we may tell a little story. Some years ago, when we were running a boys' club, an apparently eligible candidate was severely blackballed. "Why was Jim Collins blackballed?" we asked. "Well, you see," was the reply, "he do swear so." "But don't you ever swear?" "Well, I might pop out a word now and then, *but I don't make a 'abit of it*." The application is obvious.

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(Translation)

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New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by publishers for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

- Appelmans, H. *Nécessité philosophique de l'existence de Dieu*; pp. 64, 16mo. Bloud, Paris.
- Batiffol, P. *Études d'histoire et de théologie positive. 2 série*; pp. 392, 18mo, 3.50 fr. Lecoffre, Paris.
- *Barber, Rev. R. M., M.A. *Pentecostal Instructions for Teachers and for Devotional Use*; pp. viii, 136, crown 8vo, cloth. 1s. 6d. Mowbray.
- Bazin, René. *L'Isolée*. Calmann Lévy, Paris.
- Broglie, A. de. *Preuves psychologiques de l'existence de Dieu*; pp. 256, 16mo. Bloud, Paris.
- Bumpus, T. F. *Summer Holidays among the glories of Northern France; her Cathedrals and Churches. With 110 illustrations*; pp. 260, royal 8vo. 12s. 6d. net. Dennis & Son.
- Bumpus, T. F. *The Cathedrals of England and Wales. First series. Illustrated*; pp. 294, crown 8vo. 6s. net. T. W. Laurie.
- Cartulaire du chapitre de la Cathédrale d'Amiens 2*; pp. 506, 4to. Picard, Paris.
- Cerceau, G. *Catéchisme de Léon XIII. II*; pp. 597, 8vo. Beauchesne, Paris.
- Chatel, F. *La doctrine catholique sur la communion fréquente*; pp. 104, 8vo, 1.50 fr. Polleunis & Centerick, Brussels.
- Chérancé, L. de. *La bienh. J.-M. de Maillé*; pp. 288, 16mo. 2 fr. Poussielgue, Paris.
- Coulton, G. G. *Mediaeval Studies. No. 2: Guelf and Ghibelline. Dante Illustrations from the Autobiography of Brother Salimbene of Parma*; pp. 16, 8vo, sewed. 1s. net. Simpkin.
- Cree, E. D. *The Worship of St Philomena: a 19th Century Roman Cult*; pp. 90, cr. 8vo. 1s. net. Thyne.
- Des Bois, P. *Réponses à des Objections contre la Religion*; pp. 350, 18mo. 2 fr. Téqui, Paris.
- Duclos, A. *S.S. Pie X et la Musique Religieuse*; pp. 142, 8vo. 2 fr. Desclée, Tournai.
- Ender, A. *Abriss der Katechetik*; pp. 77, 8vo. 0.85 m. Herder, Freiburg.
- Erasmus. *Enchiridion Militis Christiani. Manual of the Christian Knight. Replenished with most wholesome precepts made by the famous clerk Erasmus of Rotterdam, to which is added a new and marvellous profitable preface*; pp. 294, 12mo. 3s. 6d. net. Methuen.
- †Flood, W. H. Grattan. *The Story of the Harp. "Music Story" series. Illustrated*; pp. xx, 207, eq. 8vo, cloth gilt. 3s. 6d. net. Walter Scott Co.
- Gaudeau, B. *L'Eglise et L'Etat Laïque, Séparation ou Accord?* pp. 128, 16mo. Lethielleux, Paris.
- *Gerard, Rev. J., S.J. *Modern Freethought. "Westminster Lectures" series*; pp. 53, 8vo. Wrapper, 6d. net; cloth, 1s. net. Sands and Co. and C.T.S.
- †Houdard, George. *La Cantilène Romaine: Etude historique*; pp. 120, 8vo, wrapper. Fischbacher, Paris.
- *Hull, Rev. Ernest J., S.J. *Theosophy and Christianity*; pp. 127, 8vo, cloth. 1s. Catholic Truth Society.
- †Hutton (Ed.). *The Cities of Umbria. With 20 illustrations in colour by A. Pisa and 12 other illustrations*; pp. 320, cr. 8vo. 6s. Methuen.

- †Konody, P. G. Filippino Lippi. "Newnes' Art Library" series. Illustrated; pp. xxiii, 64, 4to, quarter vellum. 3s. 6d. net. Newnes.
- Luckock, H. M. Footprints of the Apostles as traced by St Luke in the Acts. New edition; pp. 362, cr. 8vo. 5s. Longmans.
- McCarthy, J. The Reign of Queen Anne. Fine paper edition; pp. 606, 12mo. 2s. net; leather, 3s. net. Chatto.
- Mansbach, J. Ausgewählte Texte zur Allgemeinen Moral aus den Werken des hl. Thomas v. Aquin; pp. 112, 8vo. 1.20m. Aschendorff, Munster.
- Magistretti, M. Delle vesti ecclesiastiche in Milano. Illustrated; pp. 83, 4to. 4l. Cogliato, Milan.
- Meyrick, F. An Appeal from the Twentieth Century to the Sixteenth and Seventeenth Centuries; or the Faith and Practice of the Two First Centuries of the Reformed Anglican Church; pp. 48, crown 8vo. 1s. net. Dover Street Book Store.
- Noort, G. Van. Tractatus de Sacramentis, I; pp. 412, 8vo. 2 g. V. Langenhuysen, Amsterdam.
- O'Reilly, J. B. Moondyne: a Story of Convict Life in Australia. 8vo, sewed. 6d. Rout.
- Philippi, Adolf. Florence. Translated from the German by P. G. Konody. "Famous Art Cities" series; pp. 196, royal 8vo, sewed. 4s. net. Grevel.
- †Publications of the Catholic Record Society. Vol I. Miscellanea; pp. xv, 349, 8vo, cloth. The Society.
- *Report of Tenth Annual Conference of Catholic Colleges on Secondary Education; pp. 94, 8vo, wrapper. 6d. Hon. Sec., The Oratory, Birmingham.
- Reiche, E. Select Documents Illustrating Mediæval and Modern History; pp. 810, royal 8vo. 21s. net. P. S. King.
- Revillout, E. Les Apocryphes coptes (Patrologia Orientalis II, 2, 1); pp. 75, 8vo. Firmin-Didot, Paris.
- *Rex Meus. By the Author of "My Queen and my Mother"; pp. xiv, 183, 8vo, cloth. 3s. 6d. net. Art and Book Co.
- Sacotte, L. Traité des actes humains; pp. 126, 8vo. Desclée, Paris.
- Salmond, C. A. The Religious Question in France in the Light of Historic Facts and of Current Events. 8vo, sewed. 6d net. Mcniven & W.
- Talon, F. Histoire merveilleuse du vrai portrait traditionnel de Jésus-Christ; pp. 141, 8vo. Perrin, Chambéry.
- Vogt, A. Le Catholicisme au Japon; pp. 64, 16mo. Bloud, Paris.

MINOR PUBLICATIONS.

- Bonomelli, Mgr. Dopo lo mia Messa d'Oro; pp. 15, wrapper. 50 c. Cromo, Cremona.
- †Kerr, Lady Amabel. St Francis of Assisi; St Genevieve; St Thomas of Canterbury. "Lives of the Saints for Children" series; pp. 24, 8vo, wrapper. 1d. each. Catholic Truth Society.
- †Procter, Rev. J., O.P. Indulgences; pp. 16, 8vo, wrapper. 1d. Catholic Truth Society.
- †Pugin, A. W. An Earnest Appeal for the Revival of the Ancient Plain Song; pp. 20, 8vo, wrapper. 6d. Washbourne.

Other Books noticed in this Number:

A Song of Italy
Brittany
Bulletin of Our Lady of Com-
passion
Catholicity in Ireland
Certainty in Religion
Conferences on Faith
Devotion to the Holy Ghost

Grammar of Plain-song
Henry III and the Church
Home Songs
Letter on Christian Doctrine
Notes on Christian Doctrine
Prayer
Truth of Christianity
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CATHOLIC BOOK NOTES

No. 100.

OCTOBER 16, 1905.

Vol. IX.

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NOTICE.

THE next issue of CATHOLIC BOOK NOTES will be a double number, and will contain, in addition to the usual matter, notices of books especially suitable for Christmas presents. These notices will not be confined to works issued by Catholic publishers, and will be illustrated. Books for notice should be sent as soon as possible to THE EDITOR, 41 BOSTON ROAD, BRENTFORD, MIDDLESEX; advertisements for insertion to THE MANAGER, C.T.S., 69 SOUTHWARK BRIDGE ROAD, LONDON, S.E. The number will be issued about the middle of November, so as to allow ample time for ordering the books recommended.

Umbria.

MR Edward Hutton, whose intimate and sympathetic knowledge, born of long acquaintance of Italy and its folk, has been apparent in his former books, finds an ample opportunity for a display of that knowledge in his volume on *The Cities of Umbria*.* He divides it into three parts, dealing respectively with impressions of

the cities—Perugia, Assisi, Orvieto, Gubbio, Urbino, and the rest; the Umbrian school of painting, as represented by Piero della Francesca, Melozzo da Forlì, Pinturricchio, Perugino, Signorelli and others; and "Umbria Mystica," which includes sketches of St Francis and St Clare, Brother Bernard and Brother Elias. On these various aspects of "the true Italia Mystica, whose saints have captured the world, whose valleys have beckoned many armies towards Rome," Mr Hutton dwells with affection and enthusiasm, and he communicates not a little of both to his readers, not only to those who are acquainted with the scenes and the persons of which he discourses, but even to those whose knowledge is only derived from reading, or from the dry bones of history.

Always interesting, always enthusiastic, it must however be confessed that the over-sweetness, to which we ventured to take exception when reviewing an earlier work by Mr Hutton, is somewhat too apparent in the volume before us. At first it is hardly noticeable, but as we read on it becomes more and more manifest, and at last the mannerisms become almost irritating. This charac-

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teristic is especially apparent in the chapters devoted to the painters of Umbria, where we become bewildered with the flow of words which convey no definite meaning and hardly present an impression. Take for example the long description of the "radiant light" which characterizes the pictures of the Legend of the Cross at Arezzo, by Piero della Francesca:

His light is as the light of the profound air of heaven, and he seems to rejoice and be glad in it, as the musical lark which adventures nearer than we dare to the sun, which is the smile of God. . . . Along the low horizon of the east he has laid the shadow of the finger of God, which is the finest sunrise; and it is the flash of an angel's wings that obscures the moon-beams with light, while through the tired eyelids, delicate and translucent, of the great emperor, dazzles the Cross, itself a glowing jewel, which brings his heaviness to an end in a vision of morning.

So much must be said; but it is fair to add that in places where we might expect sentiment to predominate, Mr Hutton resists the temptation, and is sane and sensible. Nothing can be better than his sketch of St Francis; here his sympathy has the true ring, and he detects and exposes, kindly yet unsparingly, the false view which mars M. Sabatier's in many respects admirable life of the saint.

We are from the first surprised to find one whom we had always considered as the most humble of saints suddenly converted into a kind of divine schismatic, an amiable Martin Luther at least in his intention, accusing the Church, rather by his conduct, it would seem, than by his teaching, of the betrayal of mankind into a kind of slavery from which he, the little poor man, would set it free.

The sketch throughout is a protest against this view of St Francis—a view far more common among Protestants who consider themselves admirers of the saint than is generally supposed. Unfortunately it is marred in one place by a reference

to St Dominic, whom Mr Hutton understands as little as those whom he criticizes do St Francis, and whom we suspect he believes to have instituted the Inquisition.

There is one curious slip which we cannot understand Mr Hutton making. Speaking of the charming Madonna by Ottaviano Nelli at Gubbio, he says:


The Child lifts His hand in blessing the wife of S. Pietro, as it is said, and the donor presented by St Antony, while he listens to an angel playing on a kind of violin.

This charmingly naïve picture was early reproduced by the Arundel Society, and from the reproduction it is clear that the supposed wife of St Peter is the wife, or perhaps the daughter, of the donor. We do not remember any representation of Peter's wife in art; but if such there be, it is assuredly not in this picture.

Something remains to be said about the book itself. In every respect it is about as satisfactory as any book can be: well printed upon light paper, pleasant to handle, prettily bound, admirably illustrated with coloured and other pictures, it is surely a record in cheapness. Every lover of Italy—the land, its saints, its pictures or its buildings—will welcome it to his shelves; and those who as yet have to become acquainted with "the Blessed Mary's land" will find their anxiety to do so quickened and intensified by the perusal of its pages.



Notes on New Books.

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education, but just simple, devout, sensible folk, such as constitute the bulk of those who embrace the religious life. The interest of the book centres in the sad story of Sister Pascale—a simple, childlike soul, who, fearing, and not without reason, the trials and temptations of the world, joins the Congregation of St Hildgarde, where she devotes herself to teaching the children of the place, gaining their affection as well as that of her fellow nuns, who, especially the Reverend Mother, regard her with parental affection. We have read nothing more charming than the account of Pascale's home life with her father before she enters religion, and nothing more sad, more tragic indeed, than the story of her life when, her father dead and the convent closed, she goes to live with relations, whose evil influences she is unable to withstand. The character of each nun is delicately yet firmly portrayed, and their resignation to the cruel lot which has fallen upon them is most touchingly rendered. Would that the Protestants who, in their hatred of the religious life, applaud the action of the French government, could be induced to read and to understand this touching narrative. We note with pleasure that the book is already in its 34th edition.

THE poems of Adelaide Anne Procter† need no commendation to lovers of thoughtful refined verse, and still less to Catholics, to whom so many appeal in a special manner on account of their subject and of the creed of the writer. The "Legends and Lyrics" have appeared, as the useful bibliography informs us, in various editions since their first issue in 1858-60, and the "Chaplet of Verses," originally published on behalf of the Crispin Street

Refuge, is now added to these, so that the volume before us represents the complete work of the author. Dickens's introduction to the original edition of the "Legends" is here reprinted. The volume is excellently printed and in every way well got up, and will no doubt be accepted as the standard edition of Miss Procter's works. An excellent portrait faces the title.

IN *The Rights of our Little Ones** the Rev. James Conway, S.J., a well-known educationalist, has given in catechetical form the fundamental principles of the respective rights and duties of family, State, and Church in regard to education. Taken as a whole the pamphlet is a forcible statement of important principles. Here and there, however, some of the terms—*v.g.*, p. 1, "Education is such a harmonious blending of the faculties of man," and "The end of man is to live according to the *intent* of his Creator"—seem above the heads of the class for whom the booklet is apparently intended. Father Conway speaks throughout for the education in the United States, and he makes certain contentions which would not, we think, be accepted by Catholic authorities on education in this country. The pamphlet is neat and well printed, but dear for so small a publication.

MESSRS Washbourne have brought out the edition of *The Epistles and Gospels for Sundays and Holy Days*,† to which we referred last month as forthcoming. It is well printed in large type; the volume opens easily and lies flat on the table, and is neatly bound in black cloth with red edges. Prior O'Gorman has added in footnotes references to all quota-

* 16mo, pp. 52, wrapper. 9d. Benziger Brothers.

† 8vo, pp. 265, cloth. Price 1s. 6d. Washbourne,

† *Complete Works*. 8vo, cloth, pp. xxiv, 471. Price 5s. net. Bell & Sons.

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tions, has given the correct pronunciation of proper names, and in other ways has added to the usefulness of the book. But why is it said to be "according to the Douay Version"? We had always understood that our New Testament was translated at Rheims.

THE Catholic Record Society is to be congratulated on the handsome volume of *Miscellanea*, which has been issued to its members for 1904-5. About half the volume is devoted to papers of general interest and importance—such as Nicholas Sander's report to Cardinal Moroni on the change of religion in 1558-9 in the original Latin, and with a translation which will be useful to those unfamiliar with Latin; a letter describing the martyrdom of Ven. John Boste, 1594; the conclusion of Father Weston's autobiography; the note-book of Dr John Southcote, 1623-37. The remainder of the work is occupied with family notes, transcripts and registers, and the like, which, if not precisely interesting reading, are valuable documents from a historical standpoint. A facsimile of the "permit" given to Thomas Owst—"recusant, and therefore by the Act of Parliament cannot go and travel out of the compass of five miles from the usual place of his abode"—to visit his wife who was ill at his son-in-law's house, faces the title. Abbot Gasquet contributes an interesting preface, in which he summarizes the contents of the volume; there is an "index of persons and places" of more than 50 pages. The volume is well printed in rather small but clear type on excellent paper; the text, however, is somewhat disfigured by the unusual size and blackness of the asterisks, and other references to footnotes. The most serious defect is that the various papers are crowded together, instead

of each, as is usual, beginning a fresh page; this, no doubt, will be put right in future volumes.

WE are unable to appreciate all the good things in *Gill's Irish Reciter** for a reason which may be a commendation to those for whom it is principally intended. A considerable proportion of the contents is in Gaelic, which a neglected education precludes us from understanding; and the sudden intrusion of sentences in the same language into the interesting preface by the editor, Mr J. J. O'Kelly, has a somewhat disconcerting effect. But apart from this tribute to the growing interest in the revival of the Irish language, the volume contains an excellent selection of national and patriotic verses from such well-known writers as Thomas Davis, John Boyle O'Reilly, J. C. Mangan, Gerald Griffin, and T. D. Sullivan, interspersed with a few prose passages. Our only criticism would be that the statement on the title page that the selection is from "Ireland's *modern literature*," is somewhat imperfectly fulfilled. We find, indeed, Mr Seamus McManus and one or two more; but we look in vain for such names as Rosa Mulholland, Katharine Tynan, W. B. Yeats, Emily Hickey, Father Russell and many more, of whom we should have expected to find examples in this volume. Perhaps, however, these are reserved for another series. The book is well printed, and has an appropriate cover with shamrocks on a green ground.

THE Catholic Truth Society has brought together in a shilling volume the *Sermons and Essays* by the Cardinal which have been issued in pamphlet form. These include the sermons on "The Second Spring"

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and "Christ on the Waters"; the two sermons on "The Glories of Mary"; the essays on the relative prosperity of Catholic and Protestant Catholics, and the sermon on "The Analogy between the Mysteries of Nature and of Grace." The volume gives in a convenient form various examples of Newman's style—"The Second Spring" sermon has long been recognized as a masterpiece of English literature.

The Burlington Magazine continues to give good value for money. The October number contains, among other articles, the first of a series on mediæval Palermo by Miss Cecilia Waern; a continuation of Mr Egerton Beck's series on "Ecclesiastical Dress in Art"; a paper by Father Thurston on "Two lost Masterpieces of the Goldsmith's Art—a morse made by Benvenuto Cellini for Clement VII and a papal tiara made by Caradosso for Julius II," now only known from drawings in the print room of the British Museum; an article by Mr Edward Horne on "A newly-discovered Altarpiece by Alesso Baldovinetti," painted for the Church of Sant' Ambrogio in Florence, and found by Mr Horne in the sacristy of that church; as well as numerous other articles of general interest.



A Handbook for Teachers.

THE Handbook for Teachers, in the "Course of Christian Doctrine" series, issued by the Dolphin Press of Philadelphia, is based on the principle that "the test of the master's success is the child's willing co-operation," and that the various methods which have been brought to bear upon secular instruction in modern times should therefore be pressed into the service of the religious teacher. The old

system of mere question and answer is quite insufficient, and so long as it is adhered to, religious instruction as an art will be far behind that of secular instruction.

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To show how the author's idea is worked out, we will take the scheme of the first (lowest) grade. It begins with an outline of the course for the whole year, week by week. Sixty-eight questions, selected, of the United States Catechism are treated in this grade; the questions and the subjects are quite simple, and frequent repetitions and revisions are insisted upon. There is also a short outline of Old Testament history to the Deluge, and of the Holy Childhood, the Passion and the Glorious Life. An excellent chapter of suggestions to teachers of this grade follows: recommendations with regard to the prayers to be taught; the means of inspiring a spirit of reverence, and the special faults in the saying of prayers, against which the teachers should guard. Hints are given on the use of pictures, maps, elliptic phrases, stories, questioning, the use of statues, and other helps to securing attention and impressing the teaching on the child's memory. In the higher grades the instructions are imparted on the same principles, though the practice is, of course, different according to the capacity of the children.

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Some excellent maps are scattered through the volume, and the appendix contain hymns, quotations, recitations and prayers for the respective grades. The book (the price of which is not stated) is excellent, and should be in the library of every catechist. In our opinion it would have been better, and would have secured a larger circulation, had the work been so arranged that the part for each grade could have been bought separately; in the bound form it is a handsome, well-printed volume. We should have mentioned that a good list of useful books is given in the chapters on the higher grades, and that the hymns are mostly good and many of them unhackneyed, but we must except from our praise the opening verse of the "Good Friday Hymn," p. 131, which begins:—

O Heart of Three-in-the-evening,
You nestled the thorn-crowned head;
He leaned on you in his sorrow,
And rested on you when dead.

Is not this somewhat misty for children, and even for adults?



Downside.

THE solemn opening of the new choir of the Abbey Church of Downside was the occasion of a function of dignified splendour such as has been rarely, if ever, seen in this country since the so-called reformation. Everything combined to render the function worthy of the occasion; the beautiful building, the solemn music of the Church's own chant, the dignified processions, the eloquent sermons of the chosen preachers, all formed one perfectly harmonious whole.

Those who wish to obtain some more permanent record of the occasion than is afforded by newspaper reports can do so by obtaining the elegant and cheap *Guide* to the Abbey, printed and published by the Art and Book Company. Apart

from its literary interest, which is considerable, the book is in itself a pleasure on account of its beautiful illustrations and of its almost perfect printing; no better-looking volume was ever produced for sixpence.

The short historical sketch which introduces the volume traces briefly the history of the Benedictines from the dissolution of the monasteries, the restoration of the religious life to English aspirants in Spain and Italy, the foundation of the community at Douay, the formation of the "English Congregation," its arrival in England in 1795 and at Downside in 1814, and so on down to the present time. Then comes a description of the Abbey in detail, of the chapels and their ornaments, with indications of what is still needed to complete the work, before which completion "no doubt many years must pass." The wealthy and beneficent will here find scope for their generosity, but it is gratifying to feel that nothing unsuitable will be allowed to mar the perfection of the scheme, and that the dignity which has so far characterized the work will be maintained to the end.

Those who were privileged to take part in the magnificent functions connected with the opening were delighted with the rendering of the plain chant, which they were the better able to appreciate by the issue of a neatly printed book containing the Offices and Masses with musical notation. We note with special interest the "Salve festa dies" sung at the procession of the Blessed Sacrament, and the Sarum "Urbs Jerusalem beata" sung to its proper melody: this hymn, in its English form, has long since been adopted in Anglican churches, and we trust that the beautiful melody will become popular among ourselves. We note that at Downside it was also sung to the "Tantum ergo," and it might well be generally adopted for use at Benediction.

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Some Hymn-Books.

THE prospective hymn-book to be issued by the Bishops has not prevented the publication of other collections. The most important of these is *The Notre Dame Hymn Tune Book*, compiled and arranged by Frank N. Birtchnell, Mus. Bac., and Moir Brown, published by Messrs Washbourne and Messrs Rockliff Brothers, of Liverpool, price 2s. 6d. In appearance this is a prepossessing volume—it is well-printed and neatly bound, and contrasts in every respect favourably with the terrible collection of tunes already issued by the Sisters of Notre Dame for some of their hymns. The book contains 137 hymns, and for these no fewer than 92 of the tunes or arrangements are now first published and are copyright. As a whole they are scholarly and tuneful, but we think it was hardly necessary to furnish new melodies for hymns already suitably provided. We certainly did not want a new tune for "See, amid the winter's snow"; Father Bridgett's own tune to his hymn "O Lord, behold the suppliant band," is at least as good as that now given by Mr Moir Brown, which may be taken as a type of the correct but uninteresting melodies of which many are to be found in the book. The editors' own compositions figure largely: Mr Birtchnell contributes twenty-five and Mr Brown twenty-two—rather more than a third of the whole. It would be unreasonable to expect an equally high standard among so many, but these composers have been singularly successful in avoiding repetition, and as a whole their tunes are pleasing and singable.

We are glad to see Mr Birtchnell's suitable music to "Martyrs of England"—surely our best modern hymn—although we do not think the setting of the second line of the chorus is satisfactory as written. Some of the melodies—e.g., that to "Holy Joseph," by E. Madden—are reminiscent of familiar Anglican tunes. The arrangement of the well-known melody to "At the Cross" in triple time seems to us an outrage; and the same term must be applied to the attempt to fit the melody of

"Veni, Veni Emmanuel," to "Come, Holy Ghost, send down those beams." We do not understand the meaning of the word "traditional," affixed to certain well-known tunes—e.g., to Mr Pitts's "O Mother I."

The music of the book is however far more satisfactory than the words. It is, we think, unfortunate that such doggerel as "Mother! Mother! I am coming"—to take only one example—should appear in any hymn-book. The hymn which tells of the "dear footsteps" of the Sacred Heart, the last verse of which begins:

Sweet Heart of Jesus! bless all hearts
that love Thee,
And may Thine own heart ever blessed
be,

will, we trust, be made short work of by the Bishops: it would seem that to many pious souls devotion is in inverse ratio to common sense.

But the most serious defect in the book is its entirely unliturgical character and its want of proportion. There is no attempt to follow the sequence of the Church's year, or indeed any order; many great feasts are entirely unprovided for—there is nothing for the Epiphany, Easter or the Ascension; the Breviary is scarcely represented. On the other hand, 60 out of the 137—nearly half the book—are devoted to the Blessed Virgin.

A similar lack of proportion prevails in two rival penny hymn-books which come to us from Preston—*The "Parochial" Hymn-book* (a title surely long since appropriated), published by W. Watson, and *Thomson's Catholic Hymn-book*—containing respectively 279 and 278 hymns. When we look through chaotic collections of this kind, we wonder whether a prize has been offered by some enterprising journal for the worst hymn-book, and we congratulate ourselves that it does not fall to our lot to adjudicate. The only object in these Preston books, however, seems to be quantity: the "Parochial," which claims on its cover to be "the largest penny Catholic hymn-book," with 279, has been beaten by the new "Thomson," which in an appendix raises its number to 280. The "Parochial," however, scores in its index, which carries abbreviation to the verge of profa-

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nity: "Blest Mother of the Word D.," "Queen and Mother, many H.," "Hear Thy children, gentle J.," are examples. We cannot help regretting that when they announced their intention of preparing a hymn-book, their Lordships did not prohibit the issue of any others in the interim.

We can only devote a line or two to the latest Anglican venture—*The New Office Hymn-book*, published by Mr Knott, of 7 Brooke Street, Holborn. In this neat little volume we have for sixpence 860 hymns, arranged in proper liturgical sequence, and, as the title denotes, taken in large measure from the Church's books. It is said to be "a companion to the Book of Common Prayer," but we do not think that volume contains any provision for "The Festival of the Blessed Sacrament," or for "St Joseph, Husband of the B.V. Mary," and we are sure that the "Asperges" and "Vidi Aquam" find no place therein. The collection is, of course, unequal, but there is a gratifying absence of doggerel. We note with amusement that the modification of "Onward, Christian soldiers," which the conscience-stricken editors of the new "Hymns Ancient and Modern" felt compelled to adopt, finds no favour in the present collection; pious Anglicans are still taught to sing

We are not divided,
All one body we,
One in hope and doctrine,

instead of the amended and assuredly more truthful, if somewhat illogical, version:

Though divisions harass,
All one body we.



Some Penny Books.

THE Catholic Truth Society, while not neglecting the production of larger works, still continues to give prominence to the penny pamphlets which so largely constituted its *raison d'être*. The few recently issued represent as many sides of the Society's efforts to provide for various classes of readers. Perhaps the most important is Dr Barry's telling indictment,

supported by documentary evidence, on the recent disclosures concerning the machinations of *Freemasons in France*; this is reprinted by permission from the "National Review," to which the Society has on more than one occasion been similarly indebted. Father Bede Jarrett, O.P., a new writer, contributes to the Biographical Series a careful and interesting summary of the life of *Cardinal Howard*. A summary of the teaching of the Church as to *Indulgences*, by Father John Procter, O.P., is reprinted from his large work on "The Church's Creed," and in this form should prove extremely useful for distribution. The tract *What about Hypnotism?* by the Rev. H. G. Hughes, is reprinted from the "Ave Maria"; it presents in a forcible and intelligible way the dangers attending upon hypnotism and the reasons for its avoidance.

The C.T.S. of Ireland has begun an "Emerald Library" of short stories, of which three numbers, containing tales by Grace V. Christmas and Mary Cross, are before us; it also issues a longer story, *The Carolans of Glenavon*, by Nora Tynan O'Mahoney. There is admittedly a great demand for stories, and the Irish C.T.S. is doing wisely in endeavouring to meet it; we should have fancied, however, that tales more racy of the Irish soil would have been found in a series called the "Emerald Library."

The publications of the C.T.S. of Scotland do not reach us regularly; the last we have seen is a very exhaustive treatise on *Devotion to the Sacred Heart*, by the Rev. Ernest Hull, S.J. Father Hull's treatment of the "twelfth promise" will be read with interest, and may be compared with a short article in the current issue of the "Month"; many may not be aware that the "special observance of counting first Fridays

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by nines seems first to have come into use about the year 1870." This is a double number of 48 pages and costs 2d.

The "Œuvre des Tracts Catholiques" is doing for Belgium what the various Catholic Truth Societies are doing for these islands. The last pamphlet to reach us is *Le Cœur de Jésus-Christ et le Cœur de Travailleur*, and is addressed, as its title implies, to working-men. The "twelfth promise" finds place here with a footnote explaining "leurs sacrements" as "les sacrements qu'il convient de recevoir pour mourir en paix avec Dieu." This neatly-printed and wrapped brochure is published at 5 centimes.

Father Bernard W. Kelly's *Short Sketch of Church History*, which we noticed on its first appearance, has already gone into a second edition "revised and enlarged." It contains much information in small compass and is published by Messrs Duffy of Dublin.



Forthcoming.

THE Catholic Truth Society will publish shortly a second volume of *Lives of the Saints for Children*, by Lady Amabel Kerr; a second series of *Spiritual Counsels* from Fénelon, selected by the same; *De Torrente*, a series of devotional papers, by Father Cuthbert, O.S.F.C.; two new numbers of *Thoughts in Prose and Verse*; *Come unto Me*, a little book of prayers and thanksgivings before and after Communion; *Catholic Answers to Protestant Charges*, a little penny compendium of replies to popular calumnies, compiled by G. Elliot Anstruther.

THE Society has also been fortunate enough to obtain the very beautiful little book of verses entitled *Ad Matrem*, by the Rev. John Gray, which was noticed at some length in these columns when it first appeared. It will be issued as a little penny book of a size suitable for enclosure in

letters, and will, we think, be a popular substitute for Christmas cards.

THE Catholic Truth Society will publish early in November *Catholic London a Century ago*, by Mgr Canon Ward. The volume is the expansion of a lecture delivered last winter in the Cathedral Hall. It contains biographical sketches of the principal ecclesiastics and laymen of the period, an account of the various London chapels, embassy and other, and of the convents, schools and charities, with other information, and is copiously illustrated. It will be published at half-a-crown (net).

MESSRS Dent announce *Notable Pictures in Florence*, a guide to the masterpieces in that city, by Miss Edith Harwood; and *The Casentino and its Story*, by Ella Noyes, and *Mary of Modena* by Martin Hale.

MESSRS Hutchinson will publish in the spring a new novel by "Lucas Malet" (Mrs St Leger Harrison).

MESSRS Washbourne announce the second series of Father Zulueta's *Letters on Christian Doctrine*; *Our Lady's Rosary for Converts*, a penny booklet explaining how to say the Rosary; *Cross and Chrysanthemum*, a Tale of Japan; and new editions of Dr Keller's books on *The Sacred Heart* and *St Joseph's Help*.

MESSRS Duffy & Son, Dublin, will publish shortly a translation of the *Life of St Alphonsus de' Liguori*, by Père Berthe, C.S.S.R., edited by the Rev. Harold Castle, of the same Congregation. The work will form two octavo volumes, illustrated, of about 1,500 pages, and will cost 15s. net.

MESSRS Longmans announce as in the press: *Aspects of Anglicanism*, a comment on certain incidents in the Nineties, by Mgr Canon Moyes; *Self-Knowledge and Self-Discipline*, by the Rev. B. W. Maturin; *How the Church Began*, by the Rev. R. B. Rackham; *The Tradition of Scripture*, by the Rev. William Baty, D.D.; and two novels—*Wild Wheat*, a Dorset romance, by Mrs Francis Blundell, and *An Appeal to Rome*, by Mrs Wilfrid Ward.

MESSRS Burns and Oates announce for immediate publication a work by

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Mr Alfred Marks, entitled *Who killed Sir Edmund Berry Godfrey?* to which Father J. H. Pollen will contribute a preface.

MESSRS Sands & Co. are issuing a second edition of *In the Morning of Life*, the volume of addresses to boys by the Rev. Herbert Lucas, S.J., which we had the pleasure of commending when it first appeared.

MESSRS Kegan Paul and Co. announce a cyclopædia on Canon Law by the Rev. Ethelred Taunton, to be entitled *The Law of the Church*.

MR Hilaire Belloc's new book, *Esto Perpetua*, is in the manner of "The Path to Rome." It contains studies and impressions of Algeria, and has illustrations in the same style as those of his previous volume. It will be published by Messrs Duckworth.

MESSRS A. & C. Black are about to issue *Normandy* as the first volume in a new and cheaper series of "Colour Books." The illustrations have been reproduced in facsimile from drawings by Nico Jungman, the text is by G. E. Mitton.

MESSRS Chatto and Windus will publish shortly the two concluding volumes on the "History of our own Times," from the Diamond Jubilee of 1897 to the accession of Edward VII.

MESSRS Hutchinson & Co. announce the publication of a new book, entitled "Mary, Queen of Scots, her Environment and Tragedy," in two volumes, by Mr T. F. Henderson.

MESSRS Skeffington will publish immediately a book on "The Human Nature of the Saints," by Dean Hodges.



C.T.S. Notes.

THE Half-yearly Meeting of the Society will be held at Bishop's House, St George's Road, Southwark, on Tuesday, November 7. In the unavoidable absence (in Rome) of his Grace the Archbishop, President of the Society, the Bishop of Southwark will take the chair at 4 p.m.

By the time this reaches our readers

the Catholic Truth Society of Ireland will have held its third conference, which was announced to take place in Dublin on October 11 and 12. The Bishop of Ross on the former date was to deliver an address on "The Practical Application of Christianity to the Lives of the Irish People To-day." On the 11th papers were announced on Emigration by Mr Charles Dawson, on Temperance by the Rev. J. Halpin, on Education by Father T. Finlay, S.J., and on Municipal Libraries by Dr J. L. O'Connell. Taking another leaf out of the book of the English Society, the conference concludes with a reception under the presidency of the Archbishop of Tuam, the President of the Society. The C.T.S. of Scotland holds no conference this year.

THE CONFERENCE.

THE Conference at Blackburn proved to be the success which had been anticipated. There were, it is true, certain draw-backs, chief of which was the enforced departure of the Archbishop before the opening of the Conference proper. But his Grace's address on Monday evening was sufficient evidence, if evidence were needed, of his continued interest in the Conference and in the Society; and his temperate but firm pronouncement as to the unchanging and unchangeable attitude of Catholics in matters educational was duly noted by the "Times" and by the press in general. The small size of the Exchange Hall—the largest available—necessitated the exclusion of many hundreds, not only on the occasion of his Grace's address but for the evening meeting for men at which the Archbishop of Glasgow was to have spoken, but was prevented by illness. His place was filled at short notice by Father Gerard, who proved no inefficient substitute.

The papers read have been printed in the Catholic press, and some will be issued by the Society in pamphlet form. A *précis* of most appeared in our last issue, so there is no need

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to refer to the matter further; it will suffice to say that they were of a high order of interest, and that the discussions on each were suggestive and well maintained. The attendance at all the meetings was very good, and showed that the pastoral issued by the Bishop of Salford in preparation for the Conference had been duly responded to. The local committee, under Canon Lonsdale and the Rev. A. Stewart, must have worked energetically to have produced so good a result. It was impossible, however, not to be struck by the absence of representatives of the old Catholic families of Lancashire; the abstention of this class from the gatherings mars their representative character, and in this respect the English Conferences contrast unfavourably with those held in Scotland.

The gain to the Society, in addition to that which results from the promotion of the Conference, has been a considerable accession of new members and a good sale of Catholic Truth publications. Whether the local expenses have been more than met we do not at present know, but should any profit have been realized, we have little doubt that the good example set last year by Birmingham will be followed, and that the Society will be the gainer thereby.

The telegram received from Rome, in reply to the profession of loyalty and affection which is always sent on these occasions, was very gratifying: it ran:

The Holy Father, highly appreciating the excellent work accomplished by the Catholic Truth Society, accepts the filial homage and imparts the Apostolic Blessing to all those present at the annual meeting.

(Signed) CARDINAL MERRY DEL VAL.

At the conclusion of the proceedings, the Bishop of Southwark formally invited the Conference to meet in Brighton next year—a pro-

posal which was received with acclamation. It remains to be seen whether the South of England can extend to the Society a welcome as hearty as it has on so many occasions received in the North. Brighton, however, possesses many attractions, and its ready accessibility from the metropolis justifies the hope that many Londoners will take the opportunity of participating in the Conference.

The following papers read at the Conference will be issued immediately by the Society as penny pamphlets: "Our Future Policy in regard to Elementary Education," by the Archbishop of Westminster; "Catholic Missions," by the Rev. T. Jackson; "Socialism," by Mr C. S. Devas; "The Rights of Minorities," by the Rev. Joseph Rickaby, S.J.



Church Music.

IN LAST month we noticed the series of "Downside Masses" by which Messrs Cary and Co. have forwarded the cause of Church music: we have now before us the twelve numbers composing the first volume of *Downside Motets*, taken, like the Masses, from composers of the sixteenth and seventeenth centuries. All are arranged for four voices and clearly printed, ranging in price from 2d. to 6d. The two sixpenny ones are Tallis's *O Sacrum Convivium*—one of the "Cantiones Sacre" by Tallis and Byrd, familiar, like many others, as an Anglican anthem ("I call and cry"); and an *Ave verum* by Peter Philipps (1612)—one of the composers whom Mr Terry, the editor of the series, has brought into notice—the score of which has been supplied by Mr Barclay Squire, who has also contributed that of Byrd's setting of the same words (4d.). The rest cost only 2d. each: they include a beautiful and not difficult *O Sacrum Convivium* by Richard Farrant, familiar to Anglicans as an anthem "Lord, for Thy tender mercies' sake"; Byrd's *Sacerdotes Do-*

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mini, now first printed in score; Tallis's *Bone Pastor*; *Cibavit eos*, by Christopher Tye. So much for the English authors; the remainder are by Italians—an *O Sacrum* and *O bone Jesu* by Palestrina; *Jesu dulcis memoria*, by Vittoria; an *Adoremus* by Allegri; and an *Ave Verum* by Carissimi. None of these are difficult for an ordinary choir, and all are soberly beautiful; but it must be remembered that for the proper rendering of this class of music the strictest attention to time is necessary and a prompt taking up of the parts. They should where possible be unaccompanied; but an *ad libitum* organ accompaniment is supplied. These motets deserve a hearty welcome from all who are interested in the promotion of good Church music: their price brings them within the reach of all, and we trust that the reception they receive will encourage the publishers to bring out a further selection at an early date.

WE are glad to see that the mutilation of the "Dream of Gerontius" by the authorities of Worcester Cathedral has called forth protests in the enlightened provincial press. The "Manchester Guardian" and the "Birmingham Daily Post" comment on the outrage thus perpetrated upon a literary classic and a musical masterpiece: the latter, says the "Tablet," points out that

Handel's Philistines may invoke Great Dragon [*sic*]; Mendelssohn's Israelites may pray to Baal; but a Christian soul of another Communion must be censured.

We cannot help expressing surprise that Sir Edward Elgar should submit to this humiliation, for it is nothing less.

THE incident, however, is not without its useful lesson. We are constantly assured by one section of Anglicans of the continuity of the Establishment with the pre-reformation Church. Both purgatory and the invocation of saints were taught in Worcester Cathedral in Catholic times; why, then, is the mere recital of the common events of a Catholic death-bed now *tabu* within its walls? A parson at Plymouth lately declared that the "Ora pro nobis" was the approved use throughout Christendom save in the diocese of Exeter.

He and those who think with him will do well to ponder the lesson taught by Worcester.

THE presentation of the freedom of the city of Worcester to Sir Edward Elgar was prefaced by a quaint and interesting ceremony of which we should like further details. The "Tablet" tells us that

after taking the bath and subscribing the robe, the casket containing the freedom was presented to Sir Edward.

These curious preliminaries have, we think, hitherto escaped the notice of folk-lorists



The Antidote.

IT is impossible at times to help wondering whether Protestants are in good faith. We are not referring to the various societies and individuals whose "bold advertisement" suggests financial speculation, or to those who deliberately appeal to the baser instincts of their readers by printing pamphlets which are repulsive to decency: the question recurs to us in connection with such a paper as "The Protestant Woman," edited as it is by a woman of education and social position, who has no axe to grind and is apparently sincere. This paper some three months back began to publish the pretended "speech of Mons. Strossmayer at the Vatican Council." We at once pointed out to Mrs Arbuthnot that the speech was a forgery which had been denounced by the Bishop, and we sent her a copy of Father Sydney Smith's pamphlet—*Rome's Witness against Anglican Orders*—in which is printed a copy of a letter from the Bishop giving the recipient full power to contradict the fabrication: we also sent her a copy of our August issue in which this is set forth. Yet the *Protestant Woman* ignores these contradictions, and continues to print instalments of the forgery in its issues for September and October, and announces that these are "to be continued"!

THE "Christian World" of September 28, in a short paragraph to the Archbishop's address in Blackburn, contrives to misrepresent his Grace in two important particulars.

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It describes the address as "a declaration of war against the Liberal party," and concludes by saying, "What the Archbishop really wants is exceptional treatment for his own denomination"—a statement repeated by Mr R. W. Perks, M.P., at a Free Church demonstration. Nothing could have been more precise than His Grace's repudiation of any claim to exceptional treatment or his expression of willingness to co-operate with all who are on the same platform with ourselves in determining to maintain religious education in their schools. Here again one is compelled to ask: Are our opponents in good faith? Do misrepresentations such as this spring from ignorance or malice?

WE are indebted for our knowledge of this paragraph to Mr Le Lievre, who continues to send us various organs of Protestant opinion, but withholds the report and balance-sheet of the Agency which he runs. We have from him a copy of the Isle of Wight paper which attained a certain notoriety at the time of the "Ruthven" case by its staunch support and advocacy of the impostor. It is now a mouthpiece for Baron Porcelli, whose two letters in the copy sent us are admirable examples of his style. Having warned England of "the fatuity of our rulers" who "curry favour with the myrmidons of Antichrists" he proceeds (we quote *verbatim et liberatim*):

If by truckling and pandering to

Popery (in its many forms, whether they be the polished Farm Street Jesuit who tells good stories and listens to ladies' confidences, or whether they be Masses for defunct royalties) Popery acquires the upper hand in this country . . . if it allows its Royal Family unrebuked, to hold communion with the See of Rome, either directly or indirectly, it will suffer for it as it did when its kings and princes were papists.

JUDGING from a review of Professor E. W. Clement's "Christianity in Modern Japan," lately published in Philadelphia by the American Baptist Missionary Society, the Catholic Church receives due appreciation in that work. The review says:

The Principal of the Duncan Baptist Academy in Tokio shows that the Roman Catholic Church throughout the East is noted for its splendid charities, and is doing more to care for the helpless, aged and infirm, than all the Protestant bodies combined.

It has been pointed out to us *a propos* to our note on p. 285 as to the feasts of St John, that August 29 is the Feast of the Decollation of St John Baptist and May 6 that of the Evangelist before the Latin Gate, so that the "Daily News" had some justification for its paragraph. This of course is true, and we ought to have mentioned it; but we do not think any date but June 24 can be called, or is called, "St John Baptist's Day," and the context shows that the "Daily News" had, as we said, entirely overlooked this date.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by publishers for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

- à Kempis, T. *Imitation of Christ*. In four books. Translated by William Benham. Twelve photogravures; pp. 240, Svo. 3s. 6d. net. Rontledge.
- Albanesi, E. Maria. *The Brown Eyes of Mary*. A novel; pp. 362, crown Svo. 6s. Methuen.
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No. 101.

NOVEMBER 25, 1905.

Vol. IX.

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NOTICE.

In consequence of the number of books sent in for notice, it has been impossible this month to give any notices of Church Music or any paragraphs of "The Antidote."

A title-page for the present volume is issued with this number for the convenience of those who bind their copies. The next number will appear in January.

Communications for the Editor, books for review, and notices of forthcoming publications, should be sent to THE EDITOR, CATHOLIC BOOK NOTES, 41 Boston Road, Brentford, Middlesex. Advertisements should be addressed to the Manager, C. T. S., 69 Southwark Bridge Road, London, S.E.

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it had been known that Leo XIII, very soon after his elevation, on being asked by an intimate friend, the *Comendatore de Rossi*, "What, Holy Father, will be your policy as Pope?" had replied, "Wait till you see my first Cardinal; that will show you what will be typical of my reign."

Father Neville, who fortunately had practically completed this tribute to his master and father before

he himself was taken from us, says that "the worth of the collection for printing entire has been questioned"; but the question is answered by his subsequent remark, "hardly one of the Replies but has its own characteristic and value." This indeed is most true; true also it is that "the final paragraph of the last reply in the collection is, perhaps, as beautiful as anything the Cardinal ever wrote," and we shall conclude this notice by quoting it. We think, however, the addresses themselves, or at least the lists of names—some times extending over two pages of small print—might have been shortened or dispensed with without detriment to the interest of the volume.

The addresses are from very various sets of people—from religious and schoolboys, from Irish Catholic members of Parliament and the English Catholic Union, from American Young Men's Societies and Australian Catholics, from cathedral chapters and altar societies, from total abstinence leagues and clubs of various kinds—notable among the latter, one from a club connected with the Irish Catholic University, to which his Eminence replied in terms professing that sympathy with Ireland which he had already expressed in burning words in one of his essays: and to each of these the Cardinal replied with an appropriateness which would have been remarkable had it not been the utterance of one whose felicity of expression never failed him.

So interesting, indeed, are all, that it is difficult to select any as more noteworthy than the rest. Yet a high place must be given to the address in Rome on receiving the "biglietto" announcing his elevation to the Cardinalate, in which he refers in terms of interest and affection to Catholicism in England and

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gives a touchingly modest estimate of his own work. In quite another style is the simple address on the Rosary given to the school-boys of Oscott, and the sermon which took the place of a formal reply to the address of the students of the Birmingham seminary. We should like to quote passages which bear upon the relations of Catholics towards their Protestant fellow-countrymen, as where he says, "Though Englishmen are much more friendly to us as individuals, I see nothing to make me think that they are more friendly to our religion." But we must content ourselves with quoting the conclusion of the last address in the book, already referred to as "perhaps as beautiful as anything the Cardinal ever wrote":

You ask for my blessing, and I bless you with all my heart, as I desire to be blessed myself. Each one of us has his own individuality, his separate history, his antecedents, and his future, his duties, his responsibilities, his solemn trial and his eternity. May God's grace, His love, His peace, rest on all of you, united as you are in the Oratory of St Philip, on old and young, on confessors and penitents, on teachers and taught, on living and dead. Apart from that grace, that love, that peace, nothing is stable, all things have an end; but the earth will last its time, and while the earth lasts Holy Church will last, and while the Church lasts may the Oratory of Birmingham last also, amid the fortunes of many generations one and the same, faithful to St Philip, strong in the protection of our Lady and all saints, not losing as time goes on its sympathy with its first fathers, whatever may be the burden and interests of its own day, as we in turn now stretch forth our hands with love and with awe towards those, our unborn successors, whom on earth we shall never know.

Mr John Lane begins a new series of dainty volumes to be called the "Sacred Treasury" with *The Poems of John Henry Newman, afterwards Cardinal**—a collection which, al-

though it unfortunately excludes, for reasons of copyright, the "Dream of Gerontius," is the most complete that has yet been issued. Few, we imagine, have ever seen "St Bartholomew's Eve," issued in two parts by Newman and J. W. Bowden in 1818-20. It has been possible to ascertain and to indicate the portions contributed by each author, and it is certainly startling to find that the future Cardinal's first utterance in verse is a description of the "dark confessional" worthy of the Protestant Alliance:

Here Rapine's son with superstition pale
Oft thro' the grated lattice told his tale;
Here blood-stain'd Murder faulter'd, tho'
secure
Of absolution from a faith impure.

Mr Frederic Chapman contributes an interesting introduction giving the dates and sources of the various poems, which include those from the "Lyra Apostolica," the "Verses on Various Occasions," and "Memorials of the Past" (1832). The volume is prettily printed, save for the too conspicuous black initials; but it may be hoped that future issues in the series will utilize the tops of the pages instead of merely printing the title of the book, and that there will be a table of contents. Type, paper and binding are all that can be desired.



Books on Art.

THE handsome and useful series of monographs issued by Messrs Newnes in their "Art Library" continues to receive accessions. The series is mainly devoted to illustration, which makes these volumes a useful companion to any other monographs. They are, however, complete in themselves, as a short but sufficient account of the painter is always given. The subjects chosen, sixty-

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THE Third Edition of the French original was lately published in Paris. This translation represents not only that edition, but contains also additional matter just received from Mgr Duchesne. There is also added, by request, a Translation of the "Peregrinatio" of Etheria (Silvia). It is not too much to say that this is the most important work which has appeared on this subject. It forms an acceptable Christmas Present.

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List of Fixtures to Jan. 15, 1906

Tuesday, December 5, **Whist Tournament**, 7 p.m.
Monday, December 11, **Lecture**, Cathedral Hall, 8 p.m.
Thursday, December 14, "**At Home**," 7-30 p.m.
Thursday, December 28, **Whist Tournament**, 7 p.m.
Thursday, January 4, **Cinderella Dance**, 7.30 p.m.
Monday, January 8, **Lecture**, Cathedral Hall, 8 p.m.
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Monday, January 15, **Annual Dinner**, 6.30 for 7 p.m.

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four in number, are from various sources, and include many pictures which are comparatively little known. The size of the books—small quarto—enables more justice to be done to the pictures than is sometimes the case in popular hand-books, and the volumes are cheap at 3s. 6d. net.

The three latest of these monographs to reach us represent very different schools of art. In *Filippino Lippi* we have one of the later artists of the fifteenth century, coming towards its close, before the spiritual influence and sentiment of the period had entirely disappeared but after the period when it dominated the work of the painter. There is yet to be traced the ascetic charm of the earlier men—notably in the wonderful “Vision of St Bernard” in the Badia at Florence, where the pathetic figures of the Madonna and the Saint are combined with the beauty, still spiritual, of the adoring angels. Filippino’s contributions to the frescoes in the Carmine—notably the “angel delivering St Peter,” of which no process reproduction can suggest the delicate colouring—and the great frescoes in Sta Maria Novella are here reproduced; of the latter many details are given, the larger size of which enables a fairer estimate to be formed of the artist’s treatment. Mr P. G. Konody supplies the letterpress to this volume.

In *Puvis de Chavannes*—the great French artist only lately taken from us—we have a painter who always kept before him the ideal of the dignity of art. His work was marked by a severity and purity not always associated with French art, and was on that account severely criticized by some of his contemporaries. Unfortunately we have no example of his work in our London galleries, but the great series of

the life of St Genevieve in the Pantheon and the magnificent wall-painting in the Sorbonne, which the artist considered his masterpiece, are readily accessible to the visitor to Paris; and if he stops on the way at Amiens, he will find in the decoration of the Museum admirable examples of his work. A detail from the St Genevieve series will be found on p. 358, reproduced from the second volume of Lady Amabel Kerr’s “Lives of the Saints for Children,” to which it forms a fitting frontispiece. Puvis was most at home in classical and religious and decorative subjects; but the volume before us gives examples of his work in different directions. The sketch of his life is by M. Arsène Alexandre.

The third volume is devoted to *Rossetti*, the great master of the English pre-Raphaelite movement, and represents him in his various styles and moods, from the purity of his first picture, “The Girlhood of Mary Virgin,” to what must be admitted to be the somewhat monotonous and exaggerated mannerism of his later work. But between these periods come some of the most remarkable paintings of the pre-Raphaelite school—the various pictures in which Dante figures, including the great “Dante’s Dream” from the Liverpool Art Gallery; the remarkable “Paolo and Francesca”; the triptych from Llandaff Cathedral—not satisfactorily reproduced; the strange “How They met Themselves”; and some others—e.g. “The Writing on the Sand”—which we do not remember to have seen elsewhere. We should have preferred a few more like these—e.g. the Dr Johnson—in place of some of the representations of the rather morbid female presented by the painter under different names. Mr Ernest Radford supplies the accompanying text.

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MRS Ady has written so much, so often, and so well about Florentine Painters that it would be impossible for her to produce anything but a good book on *Raphael*: and the volume on that painter which she has just contributed to Messrs Duckworth's pretty "Popular Library of Art" shows that the impossible has not been attempted. It is an extremely readable, well-informed little book, full of well-chosen and well-executed illustrations, and furnished with an excellent index; and is, like the others of the series, cheap at 2s. net.

Miss Emma Gurney Salter has given us a useful and serious piece of work in her *Franciscan Legends in Italian Art*.* She has brought together in small compass an account of the pictures in Italian Churches and galleries wherein figure St Francis and his principal followers, contemporary and other. She has arrayed these in a systematic order which can easily be followed, and has given a sufficient sketch of the lives of the saints depicted to render the pictures described (and, to the number of twenty, reproduced) intelligible to the reader whose interest in Franciscan matters is purely artistic. Miss Salter is evidently thoroughly acquainted with the literature of her subject and with the pictures she describes—on the rare occasions when she has not herself seen these latter, she mentions the fact. It is, then, so far as the author is concerned, a good book and a useful; but it is to be regretted that the publisher has seen fit to have it printed on that rough, pulpy, uncuttable paper with hideously rough edges which seems to exercise a kind of obsession over folk who in other matters show themselves pos-

sessed of good taste and common sense.

MESSRS Bell and Son, who have done so much to popularize art literature, have produced in a cheaper but handsome form the book by Mr Arthur Tomson on *Millet and the Barbizon School** which first appeared two years ago. There have been many books on Millet lately, all of them bearing testimony to the earnestness of his faith, the genuineness of his religion, and, incidentally, destroying the favourite Protestant fiction which credits the Church with prohibiting the Bible; for here, in this little French village, the young Millet formed his first efforts at drawing on the illustrations in the family Bible, and later in life said of the Psalms: "They are my breviary; from them I find all that I paint." Mr Tomson emphasizes (to the extent of repetition) the falseness of the notion that Millet was an unhappy man; his temperament indeed was such as rather to court discomfort, but his life was by no means devoid of consolation, and he was happy in his domestic relations. The account owes little to the charm of style, for it must be confessed that in this Mr Tomson is deficient; we fancy, too, that a Catholic biographer—which Mr Tomson clearly is not, as he speaks of "performing mass in cassock and surplice"—would have found more to say of Millet's more distinctively Catholic attitude.

The most attractive feature of the book is however in the illustrations—52 in number—most of them from Millet, but some from other Barbizon artists—Dupré, Diaz and Rousseau, who between them occupy nearly half the volume.

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Monsignor Ward's narrative deals with the period when the penal laws against Catholics had just begun to relax their severity. The Toleration Act had been passed but a few years previously, and the recollection of the Gordon Riots was still in men's minds. The Embassy chapels had been supplemented here and there by a few obscure "Mass Houses," and the practice of the faith was confined to bare essentials. In dealing with the lamentable controversy between Bishop Milner and the Cisalpines, Mgr Ward, while emphasizing the wisdom and foresight of the Bishop's course, does ample justice to Dr Poynter and

to the good qualities and sincerity of many of the Catholic Committee. He describes for us the churches of the time, their services and congregations; the work of the French emigré clergy; the scope and number of the Catholic charities. The many excellent illustrations include portraits of the principal ecclesiastics (one of which we reproduce on p. 347) and views of the old chapels. The volume is well brought out, and should appeal to all Catholics interested in tracing the progress of the Church in England.

Books for the Young.

EVERY year the output of books for the young seems to increase, and this season has brought us so many that we are compelled to devote what some may think an undue amount of space to their consideration. But the youngsters who benefit by our recommendation will not complain, and their elders will not, we think, be altogether sorry to have some guidance in their selection.

SANTA Claus will doubtless bring to many homes this winter the account of *A Ridingdale Year**, by which Father Bearne increases the indebtedness to him of Catholic youngsters. It is a handsome volume dressed in red and gold, and as fair without as within. The boys are growing up: Hilary is at Oxford; Lance, the "principal boy," is fifteen—we shall soon lose sight of him, for have we not already had a hint of his vocation? and unless "the Snigs" take up the running (and there are plenty of them to do it) we shall come to the end of these pleasant chronicles. Meanwhile, let us enjoy what we have, and in this volume there is plenty to please

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Perhaps because we know something of the difficulties of village theatricals, we are inclined to put the two chapters concerning them first in merit as they are first in place; the village lads are delightfully fresh and natural in their stupidity, and we should have been glad to hear more of them. We should like to know more, too, of the Ridingle girls, of whom we have pleasant glimpses; perhaps when he has done with the boys, Father Bearne will give the girls a turn. We are almost pleased to find something like a bad boy—not, of course, in the Ridingle family; there is perhaps just a little too much level goodness in the characters, though they are never goody: one remembers the little girl who, oppressed with the description of heaven, said: "And if I am *very* good, do you think I might sometimes have up a little devil to play with?" Coggy Styles, however, is properly discomfited, and nobody else does anything wicked worth mentioning—which indeed is just as well, for the Squire's discipline somewhat resembles that of the captain who,

If e'er a sailor winked his eye,
Straightway had that sailor licked.

The illustrations are the least satisfactory feature of the book: there are two sets of them, portraying two different sets of children, those in the text being worse than the others. But the volume as a whole is capital.

THE younger readers of C.T.S. publications and those who favour its lighter literature will welcome the volume of stories by that accomplished narrator, Father David Bearne, S.J., which, at the time of writing, has been printed but not bound, but will appear in the handsome cover designed by Mr Paul Woodroffe at about the date when this comes into the reader's hands.

The volume takes its name from the first story, *Paying the Price*, and contains twenty-seven tales of various kinds, grave and gay, most of them distinctly Catholic and conveying, though not aggressively, a good lesson. Those who think Father Bearne is never happier than when talking about country folk of the Ridingle kind will enjoy "Pigeon Jim," "On the List," and others of that kind; those who prefer stories with an ecclesiastical flavour will find it in "Paul Stirling's Vocation," which proved not to be what was expected, "The Canon's Secret," and the like; "Felice's Madonna" takes us to Italy; "Mangling Done Here" conveys a somewhat severe lesson. So we might go on; but as we hope our readers will get the book, and are sure they will enjoy it, there is no need to say more about it. This however must be said: the stories may also be had in two volumes at a shilling each, and in fourteen penny numbers, in which form they will we think prove a welcome addition to the "Church-door box" literature.

THE S.P.C.K. has done well to avail itself of the lapse of copyright by reprinting the admirable historical stories of the late Dr J. M. Neale, most of which are now to be found in its lists. The batch which has lately reached us contains examples of his longer and shorter works—each excellent, although the latter are to our mind the more telling. When these stories first appeared, half a century or more ago, the history of the early Church was, save to scholars, almost an unopened book; and there must be many who, like the present writer, owe their introduction to it to Dr Neale's spirited pages. Not that he drew his narratives exclusively from the early Church: the opening story in *Lent Legends* (1s. 6d.) is of the

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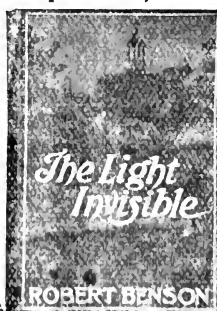
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Church in Japan in 1574, and the Martyrs of Gorcum follow it. Both this and *The Followers of the Lord* (1s.)—and indeed all the volumes under notice—may profitably be added to the school or home library: there is hardly a passage to which objection need be taken, if we except the occasional implication that the Anglican Establishment is part of the Catholic Church, which is not likely to trouble the youthful reader. It is an unmixed gain that stories like these, written by one who was at once a scholar and a tale-teller, should receive a new publicity; anything better adapted to neutralize the weakly sentimental or openly anti-Catholic stories which issue in crowds from the Protestant press it would be difficult to find. Judging from the singularly feeble and not too grammatical commendation prefixed by the Committee of the S.P.C.K. to each book—"the lessons conveyed by this volume are wholesome and the work interesting"—it may be doubted whether they appreciate the value of the stories; but that does not matter so long as we have them.

The larger volumes (3s. 6d. each) are *Stories of the Crusades*—"De Hellingley," a tale of the end of the twelfth century, and "The Crusade of St Louis," and *Duchenier, or The Revolt of La Vendée*. These are handsome, well-printed books (though the very first sentence of the former misprints "Noman" for "Norman"), and may be recommended as Christmas boxes: coming from the S.P.C.K., they will find a welcome in families where Catholic books would hardly obtain a footing. The fifth volume—*Stories from Heathen Mythology and Greek History* (1s. 6d.)—is somewhat different in its scope, but presents in an attractive way some of the principal myths. The old-fashioned initials, headings and tail-

pieces somewhat detract from the appearance of the volumes.

Micky,* who gives his name to the book which tells of his adventures and those of his brother Tristram, is a delightful six-year-old who is neither so good as to be priggish nor so naughty as to be a nuisance. Miss Evelyn Sharp is an established favourite as a writer for children, and this story will add to her reputation. The two boys and their neighbour Bettine are bright and natural, and the "grown-ups" are drawn with more care than they sometimes receive in books of this kind. There is a pleasing air of refinement about the narration of the story which adds to its attractiveness.

FROM Messrs Blackie & Son we have received a selection of books, chiefly for boys, which suggests Christmas presents at first sight. To begin with, we have a new story from Captain Brereton, whose last year's books were approved at once by boy-readers. He now gives us in *A Soldier in Japan* (8vo, pp. 350, 5s.), a really exciting story of the Russian-Japanese war, in which an English boy is involved in the fighting, sees service at Port Arthur and at the battle of Yalu and elsewhere, with the most interesting results. Mr Herbert Strang has a story on the same subject, called *Brown of Mukden*; and going back two centuries or so, he has taken the campaigns of Marlborough and Prince Eugene as the background of *The Adventures of Harry Rochester* (8vo, pp. 418, 6s.). Earlier still in history—dealing with the wars of Henry V, is Mr Whitham's *Squire and Page* (8vo, pp. 207, 2s.), which is not only a good story but deserves a special word of praise for the illustrations. The new edition of the late G. A. Henty's book *The Lion of the North* (8vo, pp. 382, 3s. 6d.), in which he traces the adventures of a Scottish lad following the fortunes

* 8vo, cloth, pp. 240, Illustrated. Price 4s. 6d. Macmillan.

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of Gustavus Adolphus, is well got up and illustrated. It is however matter for regret that one passage concerning "the pressure which may be placed on those who are committed to a convent" should be allowed to stand. Its omission could in no way detract from the interest of the story, while the horrors which it describes are purely imaginary. *Historic Boys*, by E. S. Brooks (8vo, pp. 259, 2s. 6d), has run to a new edition, which is not surprising as it has the advantage of a constant change of historic background, and exhibits twelve boys who have really lived, filling the rôles of vikings, knights, kings and cardinals in scenes which vary from Jerusalem to Munster. The boyhood of Leo X is told not unsympathetically, though the author is mistaken in calling him "the youngest of the popes." For girls rather than boys is *The Romance of Woman's Influence*, by Alice Corkran, a somewhat odd collection of heroines, in which St Clare and Mrs Gladstone, Beatrix and Mrs Browning find themselves cheek by jowl with others such as Henriette Renan, making up a heterogeneous company not likely to appeal to Catholic readers. Finally, for the little ones comes another *Children's Annual*, a line in which Messrs Blackie achieved a remarkable success last year; if the proof of the pudding lies in the eating, we know the case of two small children who have been faithful to the 1905 Annual during the entire twelve-month despite many counter attractions. And this year's Annual is as good as the last.

SIR Godfrey Wallys was *A Bearer of Despatches* in 1643 from the besieged in Lynn to the Royalist army, and Mr Emil Loch gives us an account of his difficulties in carrying out his behest, and incidentally of his love affair with Pleasance Grynell and his friendship with her impetuous brother Miles. The story, which has a historical background, is in the Cavalier interest, but the Puritan Colonel Frankish is quite a nice person. The story is interesting and well-told; but one wonders whether the people of Lynn said "'tain't" and "h'ain't" in the seventeenth

century. This is one of the eighteen-penny stories issued by the S.P.C.K.; like the two-shilling ones which follow, it is well illustrated and prettily bound. *Rosamond's Girls*, by Miss Bramston, is "a school story" for girls, and tells of the improvement of a troublesome girl at a good school. We do not think our young folk would care for it; they would be startled at meeting a married bishop, and in other respects the story is pronouncedly Anglican. Our boys, however, will revel in *The Mysterious City*, and the adventures—surely never were so many and so startling crowded before into two hundred pages!—of Alec and his uncle in search of it. To grown-up taste the amount of exciting incident somewhat fails in effect just because of its quantity, and the story cannot be said to lack improbability; but the youthful reader will be less exacting, and there is enough in the way of cannibalism, poisoned arrows, Batwas, hairbreadth'scapes by land and water, wild beasts of divers kinds, and other exciting accompaniments of life in Africa to furnish forth half a dozen books of the size.

MESSRS Nelson send us two of the largest new books we have ever seen issued for a shilling. It must be confessed that their bulk is to some extent due to the thick paper—or thin cardboard—on which they are printed; nevertheless they are remarkable value, especially *Under Padlock and Seal*, by Harold Avery, which is not only a good story well-told and novel in treatment, but is illustrated by a number of clever little drawings, as well as by two coloured pictures; the cloth binding also is exceedingly effective. *Uncle Boo*, by Evelyn Everett-Green, will also be liked by young folk; it is, however, a little too khaki-ish in tone for our taste, though to some this may prove a recommendation; the dogs, especially the Boodle, will be popular; the children, and chiefly their uncle, are somewhat reminiscent of the Bastables, which again is not likely to prejudice them unfavourably: the book has two coloured pictures and a good cover. We like Miss Everett-Green better in the hand-

some volume *In Northern Seas* (3s. 6d.) which comes to us from the same publishers. It is a story of adventure, of the voyage due north of two lads—Dracône Zeno, a Venetian, and Duncan Cameron, a Scottish sailor—and their associates, and of the many stirring events which beset their career; the time is apparently about the fifteenth century. The narrative from start to finish is healthily exciting; there is not a dull page in the three hundred and fifty. This is essentially a boy's book, but their sisters will read it. There are four coloured illustrations.



Forthcoming.



WE are glad to announce that a third edition of the *Catholic Temperance Reader* by Father Cologan and Sir Francis Cruise is about to be issued by the Catholic Truth Society. The moderate yet firm tone adopted throughout the book has done much to commend it even to those who are sometimes disedified by the intemperate speech of temperance advocates. A few additions have been made in the new edition.

THE January number of the "Dublin Review"—the first to appear under Mr Wilfrid Ward's editorship—will contain Abbot Gasquet's reminiscences of his visit to America; an article on the Manning-Gladstone correspondence, which Mr Purcell erroneously stated had been destroyed; a paper by the Abbé Dimnet on the position of the Church in France, and an essay by Mr W. S. Lilly on "The Old Anglicanism and the New," as represented by Bishop Bull and Father Dolling. The editor will write on "The Functions of Prejudice,"—an essay based on the teaching of Newman and Burke—and on "St Thomas Aquinas and his Times." The Review will be published at 5s. 6d.—or 21s. for the year's issue.

THE Dolphin Press (Philadelphia) announces for early publication *The Writings of St Francis of Assisi*, newly translated from the critical Latin text edited at Quaracchi by Father Paschal Robinson, O.F.M., whose "Real St Francis" was lately

published by the C.T.S. Apart from its religious interest, the work will be of critical value, containing copious notes and a complete bibliographical, as well as a general introduction in which will be treated various questions bearing on the writings of St Francis.

WE are glad to announce the publication of *Church Music*, a new periodical to be issued quarterly by the Dolphin Press, and in this country by Messrs Burns and Oates. Each number will contain 112 pages with music supplements; the subscription for the year is (in England) 8s. 6d. A long list of contributors includes the names of Mr R. R. Terry, Dr Beverunge, the Benedictines of Stanbrook and Mr W. H. Grattan Flood. The magazine "will publish serially the authoritative method of plain chant, upon which Dom Mocquereau is now engaged." The first number is announced for the present month.

SOME years ago the late Marquis of Bute published the *Order of Divine Service for Christmas Day* from the Missal and Breviary, with a translation of the whole. This is being reprinted and will shortly be published by the Art and Book Company, Ltd.



Notes on New Books.



BUSINESS-LIKE setting suitably enshrines a business-like contribution to historical research in Mr Alfred Marks's most successful effort to solve the mystery of *Who Killed Sir Edmund Berry Godfrey?** As the result of painstaking and minute investigation of the facts and hypotheses, of careful study of a huge mass of contemporary literature and of legal evidence and pleadings, together with the help afforded by the best modern medical expert knowledge, Mr Marks irrefutably shows how the theories that carried all before them in a period of frenzy are untenable when subjected to analysis in cold blood. There is no

* 8vo, pp. xv, 210. Price 3s. 6d. net. Burns & Oates, 1905.

loophole for escape from the conclusions he arrives at: (1) that the unfortunate justice was not murdered by Catholics or anybody else, either at Somerset House or elsewhere; (2) but that he himself acknowledged, and others knew, that he had an hereditary taint of suicidal melancholy; in an access of this malady (whose symptoms were very noticeable to his acquaintance just before his disappearance), he made away with himself at the foot of Primrose Hill at the spot where his body was subsequently found. Mr Marks is not a Catholic: this fact relieves his pleading from any suspicion of *parti pris*. The value of his investigation lies in this, that Mr Marks has got behind prejudice and passion, and on a review of *facts* states that "No evidence has ever been adduced to show that there was a plot. . . . Through all the troublous times when belief in the Popish Plot raged, one searches in vain for one act of violence on the part of Catholics." History, properly investigated, is beginning to yield up the truth. But Mr Marks has some scathing remarks on certain methods of historical inquiry, the perusal of which (pp. 22-26) might with advantage be enjoined on some of those (for example, Mr Pollock or Mr Philip Sidney) who embark on such studies.

It is as an historical narrator, rather than as a critic, that the late Abbé Fouard achieved his reputation; and in his last and posthumous volume * his pen has not lost its cunning; his pictures of Jewry after the destruction of Jerusalem, of the Church of Jerusalem in exile, of the Church and the Empire under the Flavians, and of the Persecution under Domitian, are living and full of interest, while his analysis of the

Johannine writings will be found of value as a source of spiritual edification. Had the writer been spared to publish this volume, we doubt whether he would have published it without very marked modifications. His preface betrays considerable irritation with modern critics; he studiously avoids mentioning the name of at least one notable Catholic writer on St John; and yet at the same time he makes concessions which, however gratifying to the much-abused critics, cannot fail to give rise to apprehensions in minds less ready to accept such sweeping conclusions. Thus on page 167 he writes (*italics ours*):

In this choice he was guided by the same considerations which *influenced his style*, and which I have alluded to already. No reader can fail to remark in the last gospel the use of certain locutions, like "Word," "Light," "Grace," "Paraclete," which indicate a new spirit in the Church. These are *typical expressions of the Alexandrian School*, and in common use among the Greeks at Ephesus, responding as they did to their abstract conceptions. John, accustomed for the past thirty years to hear them, and most desirous of making himself understood, *naturally clothes* the Saviour's preaching in these forms.

Clearly the writer's teaching is at variance with his principles; and after his use of St John as a historical document one is led to wonder what he would say would remain of some of the discourses of our Lord if these words are eliminated? There is no error in translation—the passage is to be found on p. 230 of the French edition—but it will be noticed that from the literary standpoint the English version is capable of improvement.

HAD the *Tragedy of Calvary** come to us as a collection of materials for an historical romance, we must needs have done homage to

* *St John and the Close of the Apostolic Age*. 8vo, pp. xxxiv, 250, cloth. 7s. 6d. Longmans.

* By Rev. J. L. Meagher. 8vo, cloth, pp. 490. Price 1 dollar net. Christian Press Association, New York.

the misdirected erudition which had gathered together and grouped as of equal value the data of the inspired writings, fanciful or valid interpretations of ancient prophecy, revelations of mystics, apocryphal writings of every date, rabbinical lore and exegetical curiosities; although it would have been a duty to draw attention to the uncritical and unscholarly character of the book. But, coming as it does with a claim to be taken seriously, one cannot but feel that its circulation is fraught with danger to the uncritical faithful.

IN *The Historic Christ** the Rev. T. A. Lacey deals boldly with burning problems: he has made M. Loisy's fundamental position his own, and from that standpoint, and with the light derived from Loisy's pages, he successively considers "The Sources," "The Gospel of Paul," "The Background of Paul's Gospel," "The Synoptic Tradition," "The Johannine Writings," "The Tradition of the Church," "The Resurrection" and "The Ascension." M. Loisy gains nothing from his disciple's formulation of his doctrine: much as the former protests that he is a historian, the fact remains that his views are coloured by his philosophical ideas, and his conclusions consequently have satisfied neither historians nor theologians. No fact can be true "for faith" if it is not true "for history," and guarded as are the statements of Loisy and of his exponent, they present a curious resemblance to the doctrine of the "two truths" of Averroes—then the contrast was between philosophy and faith, now it is between faith and history. M. Loisy was said to be illogical in not drawing the obvious conclusions of the premises he accepts, and in entrenching himself in his membership of an infallible

living Church, the Guardian and Interpreter of Christian Tradition. His English exponent lacks even that safeguard. Certainly the hostile notice these lectures received from the Oxford University pulpit was not undeserved, and our sympathies are with Mr Inge rather than with Mr Lacey.

WE are not surprised to learn that Father Cajetan Maria da Bergamo's *Humility of Heart** was Cardinal Vaughan's constant companion for many years, and that finding it so full of spiritual profit, he decided, quite at the close of his life, "to put it into English, so as to bring the work within the reach of such as care for the health, growth and strength of their own individual souls in solid virtue." The greater portion of the work is taken up with "Thoughts and Sentiments," one hundred of them, each truly solid and pious and affording sufficient material for a meditation. To these follow three exámenes on the practice of humility towards God, towards our neighbours and towards ourselves. The book is a mine of piety and of spiritual teaching. In the Cardinal's introduction is much food for thought, e.g., in the paragraphs which discuss the "great advantage of using such a book as this for two or three years consecutively as a meditation book." It is well printed and light to the hand; we hope that it may be widely read. One or two slips have escaped notice, e.g., "Times . . . hominem unius libri" (p. xvii), and "Jesu Christi, oro te" (p. 181), etc.

EARLIER in the year we noticed a volume of sermons by the Rev. D. S. Phelan. In this second collection by the same author, entitled *Christ the Preacher*,† the discourses are

* 8vo, pp. xxiv, 211, cloth. Price 3s. 6d. net. Art and Book Co.

† 8vo, cloth, pp. 566. Herder, St Louis, U.S.A. Price not stated.

* 8vo, cloth, pp. xiv, 158. 3s. 6d. net. Longmans.

solid and practical, and treat present day subjects in an interesting manner. The style is crisp and vigorous, and, for the most part, plain. Here is a sample taken from the sermon for the Sunday after the Ascension.

We must supplement the testimony of our lips with the testimony of our lives. The world will not take our oral testimony unless we confirm it by our daily conduct. When we put a man on the stand we make him take an oath to tell the truth. Christians are not made to take an oath, but the world looks to them to confirm their oral testimony by living it out in their lives. There were witnesses who perjured themselves on the first trial of our Lord; and there are false witnesses amongst Catholics who perjure themselves, renounce the faith and give testimony against Christ and His Church.

Those who like to *read* sermons will probably derive pleasure and profit from these, and the clergy will find in them many suggestive passages. The binding, paper and type are all pleasing.

HOWEVER much we may sympathize with the pious and edifying purpose which has suggested the compilation of Miss Monteiro's volume on the Sibyls,* it is impossible to recommend it to any readers save those who are sufficiently instructed to appreciate and discount the author's entire lack of the critical faculty. A careful history of the so-called Sibylline Oracles would make a very interesting book, and it might be said perhaps that Miss Monteiro has provided materials for such a work. But it must be owned that the most conspicuous service she has rendered is the somewhat negative one of proving that the mediæval cult of the Sibyls has apparently survived to the twentieth century. There are some very bad misprints in the Latin portions

* *As David and the Sibyls say: A sketch of the Sibyls and the Sibylline Oracles.* By Mariana Monteiro. Pp. xxiv, 176. Sands & Co. Price 3s. 6d.

of the volume. The following hexameter verse may serve as a specimen: "Progenies summa, speciosa et vere regnaus" (p. 23). Our curiosity was so worked upon by this conundrum that, conjecture failing us, we looked up the original; which proves to be: "Progenies summi speciosa et vera tonantis"! The title-page tells us that the work was "initiated and projected by the late Very Rev. Alfred Canon White," and "collected together and concluded at his request" by Miss Monteiro, who says that "as fortunately I am conversant with several languages, and moreover accustomed to the work of research, I gladly seconded his wishes to gather from many sources the necessary information." Judging from the above extract, Latin is not among the languages with which Miss Monteiro is familiar. The book is well printed, and embellished with authentic portraits of the Sibyls copied from old engravings.

THE Bishop of Newport has expanded his lectures given to the ecclesiastical students at Ushaw, and they now appear as a goodly volume with the title *Lex Levitarum*.* The work has three introductory chapters: the introduction strictly so called; a sermon preached in Westminster Cathedral on the occasion of the centenary of St Gregory; and a chapter on the Monasticism of St Gregory. The introduction proper is chiefly occupied with an account of the "Regula Pastoralis" or "Cura Pastoralis," a work which has a special interest for English readers, in that a translation of it was made by King Alfred, and given, in a handsome binding, to every bishop in the country. Taking St Gregory's "Regula" as his text-book, the Bishop discourses on the pre-

* 8vo, pp. lvi, 349, cloth. Price 6s. net. Art & Book Company.

paration to be made by seminarists looking forward to the cure of souls: he treats of vocation, the acquirement of solid virtue, purity of soul, sympathy, seminary life, the principles of study, the study of philosophy, literature and holy scripture, the views of St Gregory on learning, science and the priestly office. The text of the "Regula" in Latin completes the book. It is needless to say that the whole volume shows the hand of a scholar and *littérateur*; but we have been especially struck by the beauty and plain speaking of the last address on "Science and the Priestly Office":

No sensible man, as it seems to me [says the Bishop], can fail to see that the modern scientific temperament possesses many valuable recommendations, and that it is our duty, as priests; not only in order to stand on a level with the leading minds of our epoch, but also for the sake of our own mutual culture, to welcome, to study, to adopt, some at least of the ways of modern science. We find, for example, among the great names of physical science, that there is not one who has not been distinguished by exactness or "accuracy" . . . there are subjects which a priest is expected to know, and on which he is expected to be at once ready and accurate. These subjects may be classed under four heads: the Faith, conduct, history and current topics. . . No priest is bound to know all about such things [as hypnotism, thought-reading, etc.] But if he knows the facts accurately, he at once secures attention. Even if he only lays down a clear and correct exposition of the divine law and of the Church's teaching, he is listened to. If he can only simper, utter crude negatives, or launch juvenile exaggerations, or common-place abuse, he is dishonouring a profession in which he is bound to be an expert. We read and read every day, and many hours a day. Yet accuracy is not a mark of the ecclesiastical mind. Can it be that we lack that earnest purpose, that stern determination, which so generally distinguish those who are endeavouring to make their way in the world? Whatever the cause is, it is a very damaging defect.

The volume is very well turned out, but we do not like the division of

the title as it appears on the back of the cover—"Lex Levit-arum."

LIKE other works from the same pen, *The Scientific Temper in Religion** gives evidence not only of knowledge but of what Newton called a competent faculty of thinking, none too common in these days. We find accordingly in this volume much that is highly suggestive and valuable, many cautions laid down which the theologian and the scientist alike would do well to study, and many distinctions pointed out from the common ignoring of which much confusion is wont to arise. At the same time we cannot but feel that the book is far less likely to be practically effective than it ought to be. The author, as is his wont, instead of coming at once to grips with a subject, first circles round it, qualifying, explaining, defining, distinguishing; analysing its various aspects, and determining which of them concern him and which do not. Then finally, when he should come to the point, he too often expresses himself in an indirect allusive fashion, which to many readers will convey no very clear meaning, and to some may suggest that he wishes to assume an attitude of non-committal. For example, when speaking of the frequent estrangements between the pursuit of natural science and religious belief and practice, he goes on to say that there are notable exceptions, and to instance Sir Gabriel Stokes and Professor Cayley as conspicuous, but not unique, examples of scientific men of the first rank who were also sincere Christians. But his mode of doing so is this (p. 33):

We are never left without men of large minds and large characters who show in their own persons the abolition of these estrangements. And, indeed, the most

* By the Rev. P. A. Waggett. Pp. xii, 286. Longmans. Price 3s. 6d. net.

important of all reconciliations between divergent forms of thought is that which is found in great personalities, in lives strong enough to draw together and focus into one view, sources of knowledge which, to most of us, seem so far scattered that we can only look at one or other source at a time. These men prove by an unfaltering confidence that they have somehow in their own lives, though we are unable to trace the process, made a synthesis, a combination of the different kinds of teaching which God gives us. I will mention only two names, the names of Sir Gabriel Stokes and the name of Cayley, the greatest mathematicians of the last century; and I will only add that a glance at the calendar of the University of Cambridge will be sufficient to show that their names by no means stand alone.

We conceive that it would not be easy to put such a point less effectively, and we regret that such a mode of treatment, of which the above is but a sample, should mar the usefulness of a work exhibiting so many sterling merits.

MR Nico Jungman and Mr G. E. Witton have combined pen and brush to produce the very interesting volume about *Normandy* which is one of the most recent of Messrs. A. & C. Black's series of "Beautiful Books." Moreover, although copiously illustrated, the book is only half the price of those previously noticed in these columns, costing but 10s. net. The artist has given us an excellent selection of places and people: town and country, land and sea, are laid under contribution, and both the homely and the picturesque aspects of the peasants are duly chronicled; the treatment of the architectural details reminds us somewhat of Mr E. H. New. The colouring strikes us as less satisfactory than in some others of the series; some of the best pictures are marred by too great prominence of one hue—e.g., the splotch of green in the otherwise charming "Entrance to Mont St Michel" and the colours generally in "a sea-

side resort." Nothing, however, could be better than some—e.g., "a festival cap"; and the volumes as a whole cannot fail to please.

*The Green Sphinx**—which is Ireland—offers no riddles which Mr Bart Kennedy is unable to solve. He has been through the country, partly on foot, and knows all about it. And it must be owned that he knows a good deal. A good deal. He writes in jerks. Like this. And in sentences without verbs. But he knows a good deal. And if you break up your paragraphs and repeat your sentences, a little goes a long way. A long way. And soon makes up a book. If in large print. Mr Kennedy sums up the causes of Irish discontent as "martial law, police cossacks, false priests, vampire landlords and Dublin Castle." The police and the priests are the "two shadows which hang over Ireland." To the former he devotes considerable space, and it must be owned that he tells much truth about these "weary Willies of Ireland." Mr Kennedy kindly says "I have nothing to say against the Roman Catholic Church, for I am a Roman Catholic myself"—though apparently (see p. 34) he does not go to Mass on Sunday. But he says a good deal against the priests, though he is not likely to share the Protestant popularity of Mr Michael J. McCarthy, as he believes in Home Rule (which Ireland "must have") and thinks it "would kill the dreadful priest-power." In spite of this kind of stuff, the book is interesting, readable, graphic and suggestive, and those who can overlook his anti-Catholicism and his jerky style will find Mr Kennedy worth reading.

THIS small quarto volume is emi-

* Svo, cloth, pp. viii, 258. Price 3s. 6d. net. Methuen.

nently satisfactory in binding, paper and print, and the "Members of the Society of Jesus," who are responsible for the *Mariale Novum*,* are fortunate in having their sonnets produced in an elegant form. These sonnets, by fifteen writers, signed, like the verses in the old "Lyra Apostolica," with letters of the Greek alphabet, are various in style and merit, but each takes for its subject one of the titles in the Litany of Loreto. We are struck by the poetical feeling and restraint which characterizes the sonnets, and by the absence of the hysterical outbursts which are too often associated with verse tributes to our Lady. The page facing each sonnet contains appropriate texts in Latin, which perhaps some readers would have preferred in English.

The Pearl of York is a drama in five acts, issued by the Benedictines of Stanbrook, in which the life of Blessed Margaret Clitherow is portrayed. It resembles in its careful regard for history and in its literary style the Roehampton plays which we have more than once had occasion to commend. A drawback to its use will, we fear, be found in the number of the *dramatis personæ*—sixteen male and as many females besides attendants, guards, sergeants, children, etc.—but probably these may be reduced for acting purposes. Any way it is well done, and well printed at the Abbey, Stanbrook, Worcester, whence copies may be obtained, price 1s. 6d. each. A portrait of B. Margaret forms the frontispiece.

WE are glad to welcome a cheap re-issue of Father Hugh Benson's *Book of the Love of Jesus*.† When

* Fancy cloth, pp. x, 128. Price 3s. 6d. net. Longmans.

† 8vo, pp. xxiv, 227, cloth. Price 2s. net. Sir I. Pitman and Sons.

this volume of solid, sensible and beautiful prayers, from early English sources, appeared about a year ago, we warmly commended it to all who value the treasures laid up for us by our fathers, and who welcome all attempts to bring them to light; we have now only to repeat what we then said, and to rejoice that the volume is brought within reach of a large public.

FATHER Benson's new novel, *The King's Achievement*,* should be read before its predecessor; it deals with the reign of Henry VIII, while "By

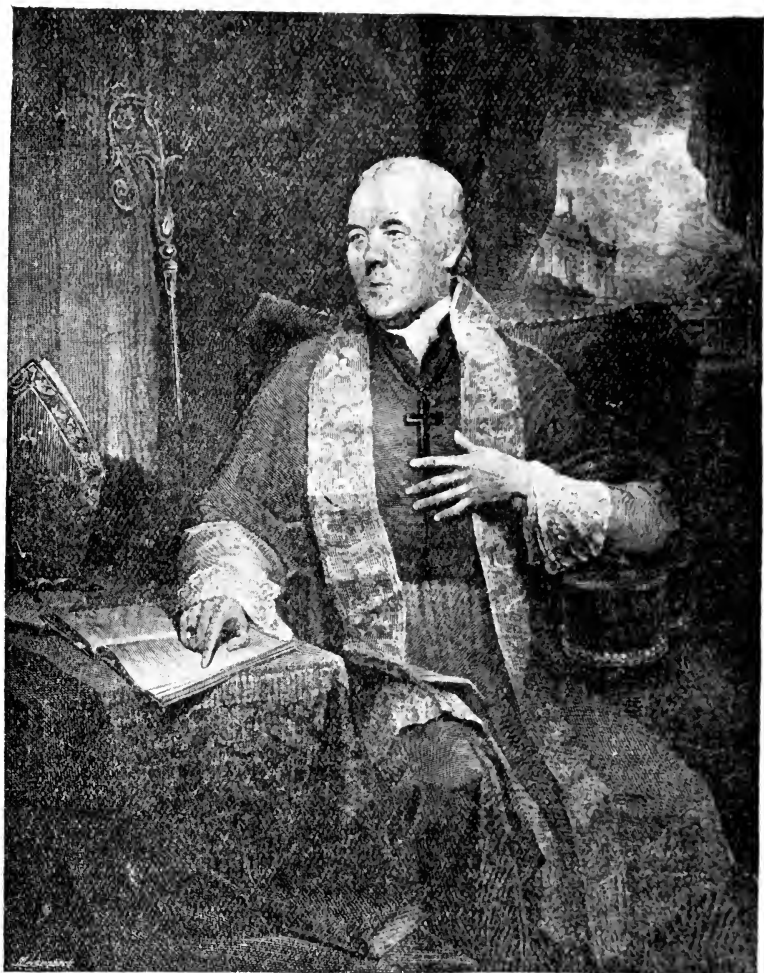


REV. HUGH BENSON
Photo. Basini, Cambridge

What Authority" is placed in the "spacious days" of Elizabeth. In the present volume we meet in it in their youth some whom we first knew in their age—notably the delightful Sir Nicholas Maxwell, whose elderly indiscretions we now perceive to be the natural outcome of his impetuous youth. There is a strong resemblance between the two stories, and the *mise-en-scène* is the same; in both we are largely concerned with the fortunes of two brothers, and the characters in the one bear a general resemblance to those in the other; both are written in the same cultured, refined style, full of colour and sympathy, the charm of which,

* 8vo, cloth, pp. 511. Price 6s. Sir Isaac Pitman and Sons.

in the later book, is sometimes marred by typographical blunders — “Westminster,” for example, which, which Blessed Thomas More is the principal actor. We trace the history of Thomas Cromwell from his



BISHOP MILNER.

From "Catholic London a Century Ago." See p. 333.

although favoured by the conductors on the District Railway, seems out of place in these pages. The chapters dealing with the suppression of the religious houses are interesting if painful reading; so are those in rise to his fall; the glimpses of Henry are effective. The interest of course centres on the two brothers — Cuthbert, the Benedictine, and Ralph, the pursuivant — and is steadily maintained to the end. We

have waited long for a Catholic historical novelist, and Father Benson has filled the post. It is no small gain that books such as this should be issued by a non-Catholic publisher and should find their way into the libraries.

MRS Francis Blundell's latest tale has all the charm and freshness which have characterized her former Dorset stories, but we are not inclined to place *Wild Wheat** among her most successful novels. This, we think, is because its hero—if the term can be applied to a by no means heroic character—is an undecided and wayward person, who comes off in the end a good deal better than he deserves. Nathalie is rather difficult to understand, and Prue's attitude towards her, especially after the latter has become Peter's wife, is not much easier of comprehension; but the minor characters, notably Miss Manvers with her Kneipp cure, and Prue's mother, are delightful, and so are the men on the farm. The story is up to the level of many folk's best, but Mrs Blundell has, we think, done better.

MESSRS Bell and Sons have issued in their "York Library" an elegant reprint of the *Gesta Romanorum*,† "or entertaining moral stories invented by the monks," and first printed in the fifteenth century. It is the translation made by the Rev. C. Swan and published in 1824, with the preface and notes of Mr Wynnard Hooper, issued in 1876. Mr Hooper aptly describes it as "the most popular story-book of the Middle Ages, and the source of much literature in that and later times." The stories are all of an

edifying nature, although at times a little more plain-spoken than is customary nowadays; each is followed by an "application," often more ingenious than obvious. The thin paper reduces the book to very small compass, while its opaqueness renders it pleasant to read.

AMONG the books which cannot be too often reprinted is surely Thackeray's *Esmond*.* This is evidently the opinion of publishers, for new editions, ranging in price from sixpence upwards, are continually issuing from the press and presumably find readers. The latest and most elegant is that published by Messrs Macmillan in their pretty "Cranford" series, illustrated by Mr Hugh Thomson and prefaced by a delightful introduction by Mr Austin Dobson. Find out those of your friends who have not yet read *Esmond*, or who want to read it again, and make them happy with this pretty book.

MR Reginald Balfour styles himself on his title-page "Tertiary of St Francis and Fellow of King's College, Cambridge," thus suggesting that he possesses the qualifications of piety and learning necessary for a writer on Franciscan history. *The Seraphic Keepsake*†—a somewhat fanciful title—is so called because it contains an account of the three documents written by St Francis, one of which was carried about his person by Brother Leo. Mr Balfour's history of these venerable documents is scholarly and interesting; the interest centres in the Blessing written for Brother Leo, called here, not, we think, very happily, "Brother Leo's Talisman." This, besides the words, includes the

* 8vo, fancy cloth, pp. 291. Price 6s. Longmans.

†† Pp. lxxvi, 425, cloth. Price 2s. 6d. net.

* 8vo, cloth gilt, pp. xlvii, 402. Price 6s.

† 8vo, cloth, pp. 124. Price 3s. 6d. net. Burns and Oates.

figure of a *tau* cross, standing on—what? From the facsimile reproduction it is impossible to say. Mr Montgomery Carmichael five years ago announced with certainty that it was a representation of Mount La Verna; of this suggestion Mr Balfour says, "Last in order of time, perhaps also of probability"; he is quite certain that St Francis "drew Brother Leo's head, and set upon it in ink the 'seal of God.'" We admire his ingenuity, but are not convinced. A published letter from Mr Montgomery Carmichael, whose claim to speak with authority on matters Franciscan will not be gainsayed, suggests that Mr Balfour has as yet not thoroughly mastered Franciscan literature; but the little book contains much of interest, and we are grateful to the author for having given us the letter of Brother Elias, of whom he speaks more kindly than folk are wont to do. Mr Balfour addresses the reader directly as "you," thus giving the volume somewhat the air of a lecture; and we take exception to his first sentence—"Brother Leo, whose portrait forms my frontispiece"—surely the Della Robbia fragment, which cannot be earlier than the latter half of the sixteenth century, cannot be a "portrait" of a man who died in 1271? The book is among those to which exception must be taken on account of the uncut edges and uncuttable paper.

MR W. H. Grattan Flood, whose "History of Irish Music" we recently noticed, has a congenial subject in *The Story of the Harp*.* His book "may be regarded as a pioneer work," as there is no other special history dealing adequately with the harp. Ireland, of course, figures largely in its pages, though other countries are not overlooked;

"Brian Boru's Harp" has a chapter to itself; other interesting chapters tell of the destruction of harps in Ireland by the Cromwellians and of the revival of the Irish harp in 1791. A sketch is given of the principal English, Scottish and Irish harpers; the importance of the harp in the orchestra, and notably in the Wagnerian music-dramas is duly recognized. A bibliography and an excellent index conclude a useful and interesting book.

WHETHER *Dean Church** is fully entitled to be considered one of the "Leaders of the Church" (of England) during the last century may, we think, be doubted; but this is the only point on which exception can be taken to the very excellent biography which Mr D. C. Lathbury contributes to Messrs Mowbray's series so entitled. Leader or no, Church was one of the sweetest and most powerful influences of the Oxford movement, of which, indeed, he himself has given us the best and most comprehensive account. Always hopeful, never hesitating in his allegiance to what he to the end honestly believed to be the official representative of the Catholic Church in this country, he could remain the friend of those who left it because they could no longer allow the force of its claims; no bitterness ever tempered his regret at what he regarded as their defection. Mr Lathbury has given us a sympathetic sketch of a singularly beautiful character, and incidentally tells once more the story of the great movement which has transformed the Church of England. We note with interest the recognition, too often overlooked, that the so-called ritualists are the legitimate outcome of the Oxford movement—that "Macconochie, Lowder, and Dolling, have

* 8vo., cloth, pp. xx, 207. Price 3s. 6d. net. Walter Scott Publishing Co.

* 8vo., cloth, pp. viii, 229. portrait. Price 2s. 6d. net.

been to the second stage of the Movement what Newman, Pusey, and Keble were to the first." The perusal of this most interesting volume leads us to suggest that a similar series for Catholics would be a useful addition to our literature—if, like Messrs Mowbray's series, written entirely by laymen, so much the better. We want something between such volumes as Mr Wilfrid Ward's volumes on his father and on Wiseman, and such brief sketches as are put out by the Catholic Truth Society; perhaps that Society may take up the scheme. Wiseman, Newman, Manning and Faber would form a good beginning to such a venture.

MR W. P. Ker's *Essays in Medieval Literature** is a pleasant book and a useful. The chapter on the Earliest English Prose is worth the attention of a larger number of readers than even the students of Craik's "English Prose Selections," to which book it was originally prefixed. Mr Ker well draws the distinction between the common sense of the early English prose and the magical or inspired element which, as he justly says, comes from beyond the English borders. Yet it has surely been no ill thing for English prose that its beginnings had their sturdy basis in "the common ideas of Christendom," and in the "set of notes taken at first hand from the living world." For these things are good indeed. We would say to all English folk who desire to write well, *Antiquam exquirite matrem*. We might even dare to whisper that the clergy might do worse than sit at the feet of Ælfric, and hearken to, say, the Homily for the Feast of the Holy Innocents; for the foundation of a noble English style, direct and sincere, let this old mother be the

teacher. Later on let us learn from the lips of one of the most delightful of her descendants by her foreign marriage, the Morte Darthur of Sir Thomas Malory. Therein truly is the magical element. We could have spared some of Mr Ker's chapter on Gower, and welcomed instead more of what he can so well tell us about—old French literature.

IN his volume on *The Art and Craft of the Author*,* Mr C. E. Heisch gives a great deal of sensible and practical advice to those who desire to enter the paths of literature. As the prospectus tells us, the book "is in no way concerned with the technicalities of English composition, but is occupied with the principles by which the author should be guided, the objects which should be kept in view, and the methods by which those objects may be attained": and each of these is treated in a manner which, if not exactly inspiring, is eminently calculated to be useful. One is inclined at times to think that style, like a poet, is born not made, Robert Louis Stevenson, a favourite example of the author, to the contrary notwithstanding: but at any rate it is possible to lay down certain general principles as to what to do and what to avoid, the observance of which will at least enable the writer to attain a respectable mediocrity. The uncut pages induce—besides other things—the wish that some one would write a similar volume on "The Art and Craft of the Publisher," dealing with such matters as the arrangement of pages (and especially of title-pages) and the kind of paper to be employed, and pointing out in plain terms their responsibility for the language employed by their readers when they take up a book printed, like this, on soft pulpy

* 8vo, pp. vi, 261, cloth. Price, 5s. Macmillan.

* 8vo, cloth, pp. xiii, 123. Price 2s. 6d. net. Elliot Stock.

paper—mis-called “antique” in the prospectus—which jags under the sharpest knife and acts as a dust-accumulator on the shelf. It is one of the anomalies of the age that it should be an offence punishable by law to “sleep out” or play “pitch-and-toss,” while publishers who issue uncut books on paper of this kind are allowed to go scot-free.

ALTHOUGH Dr Littledale’s notorious “Plain Reasons” has fallen into disfavour with the more fair-minded Anglicans, it still maintains a certain vogue among unscrupulous controversialists, and indeed was recommended in a recent issue of the “Church Times.” Messrs Burns and Oates have therefore done well to issue a cheap reprint of Father Ryder’s *Catholic Controversy*,* wherein Dr Littledale’s mis-statements, which in his case can hardly be ascribed to ignorance, are conclusively refuted. Apart from the work that called it forth, Father Ryder’s reply is valuable for the information it contains on numerous controverted points—information rendered the more easily accessible by an excellent index. The book would have gained by the addition of a bibliographical note on the back of the title, giving the dates of publication of the various editions. The wrapper is embellished with a portrait of the author.

Magic Casements† is a prettily got-up little book of stories placed in the fifteenth century and written with an affectation of mediævalism which sometimes becomes irritating. Mr Cripps can write; many of his local descriptions (the scene is for the most part in Essex) are well done, and some of the stories are effective. “In Blue and White”—

a version of the legend on which Miss Procter based “Our Lady of the Hawthorns” and Mr John Davidson his “Ballad of a Nun”—is effectively told, if not quite pleasant; so is “The Bowed Head,” although the reference to the Rood of Boxley indicates, as do other passages in the book, that the writer, though using Catholic phraseology, is not himself a Catholic.

A DELIGHTFUL little book to give to a boy when he is just beginning to translate *Horace*, would be the excellent account of the poet and his times put forth by the Rev. W. Tuckwell in Bell’s “Miniature Series of Great Writers,” at the modest price of one shilling (net). For advanced scholars it is not meant, and, as the editor says, he has not used a single word of Latin from beginning to end. But to an intelligent schoolboy it would be most useful, as showing him how much there is in his author behind and beyond the fragments he construes for class, and how real and living a character that author was. In the same way the “general reader” who desires information about classical times and books will hardly find a better introduction. In the same series Mr Walter Jerrold gives a sympathetic and well-written account of *Charles Lamb* and his work, to which is appended an excellent bibliography.

THE volumes forming Messrs Bell’s shilling “Miniature Series of Musicians” have all been good, but we doubt whether any has been so important as Mr J. F. Runciman’s book on *Wagner*. It is fortunate that this, the first popular life of the Bayreuth master, should be from the pen of one who was among the first to recognize his power and to champion his work among English folk; no better introduction could be found

* 8vo, pp. xvi, 288. 1s. net.

† 8vo, cloth, pp. 186. Price 4s. 6d. Duckworth.

to a knowledge of the music-dramas. We regret, however, that Mr Runciman's well-known dislike of "Parsifal" should find expression in an offensive paragraph which is all the more objectionable on account of the contrast between this vulgar travesty—we cannot call it a summary—and the sympathetic and careful summary of the other operas; it is a blot on the book, which otherwise, as we have said, is the most important of its series.

*The McHardy-Flint Elocutionist** is a cheap volume, and contains a considerable proportion of good things both in verse and in prose. The selections from Shakespeare, "as played by Mr and Mrs McHardy-Flint"—who have a wide experience as teachers of elocution in the principal colleges and schools of Ireland—are well chosen, as are those from Dickens. The almost entire absence of well-known Irish authors is remarkable in a book published in Dublin; Mr and Mrs McHardy-Flint are represented by five pieces, which do not appear to us to reach a very high standard.

Out of Bondage, by Martin Holt, does not differ materially from many other stories published by Messrs Benziger. There is plenty of incident, not always of the most probable kind; it ends with a marriage; the style is readable, though not distinguished. But we doubt whether its price—5s. for 188 pages—will not militate against the sale of the book in England.

THE good folk who are convinced of the ubiquity of Jesuits and Papists will doubtless be distressed to find one of the latter taking a prominent position in the garden-

ing world, and will probably find a parallel in the presence of the serpent in Eden. Mr John Weathers, who among other things is lecturer on horticulture to the Middlesex County Council, has lately produced two useful contributions to gardening literature. *The Amateur Gardeners' Rose Book** is translated from the German of Dr Julius Hoffmann, and is intended for garden lovers who devote special attention to the culture of roses; it claims to be "a short, practical, and concise adviser," and its claims are justified. But the time of roses is not yet, and before they come round again we shall go through the delightful spring season when our gardens are gay once more with hyacinths, daffodils, and their allies; and at such a time, or rather now, in preparation for it, Mr Weathers's *Beautiful Bulbous Plants*† will be a useful companion. It is confined to those suitable for the open air, and in comprehensive and convenient form deals with the cultivation and propagation of the plants described. Each book is copiously illustrated with good coloured plates, and will form a welcome addition to the garden library.

THERE is probably no problem which, especially in our own day, so greatly distresses the better class of minds, as that of the origin of evil, more particularly in connection with the manifest fact of natural suffering and the Christian doctrine of eternal punishment. This Father Egger boldly faces in the little work before us.† He cannot be accused of trying to shirk the difficulty of his task, which he not only most manfully recognizes but states most fully

* 8vo, cloth flush, pp. xi, 234. Price 1s. net. Duffy, Dublin.

* 8vo, cloth, pp. xvi, 155, 20 coloured plates. Price 7s. 6d. net. Longmans.

† 8vo, cloth, pp. x, 150. 33 coloured plates. Price 6s. Simpkins, Marshall and Co.

and forcibly. In reply, he exhibits very clearly the doctrine of the Catholic Church, of which it is not too much to say that, while undeniably it leaves much mystery unfathomable to our minds, it is also capable of furnishing an explanation which is not incompatible with reason. Father Egger adds valuable explanations upon some points commonly misunderstood by non-Catholics, as for example the maxim *extra ecclesiam nulla salus*, and in his introduction furnishes information of which many Catholics will be glad as to the variations of Catholic and Protestant numeration in regard of the Psalms.

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WE continue to receive the parts as they appear of the *Harmsworth Encyclopædia*, which certainly is an extremely comprehensive and on the whole a very accurate publication. Our only criticism would be as to the illustrations, which appear to us to be selected on no principle and to be wanting in proportion, whether as to size—e.g., in plants represented on the same page—or as to importance of subject; but these are of comparatively small moment. We turned up “Catholic Church,” as a test article, but simply found “*See Roman Catholic Church*,” which is in its way quite satisfactory.

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MESSRS Nelson continue to add to their extraordinarily cheap series of “Sixpenny Classics.” The last we have received is *Adam Bede*—a volume of 600 pages in a neat cloth cover. When books of this kind can be obtained, in a form suitable for preservation, at almost nominal cost, it is wonderful that folk should waste their time over the rubbish which disfigures our book-stalls.

* *God and Human Suffering*. Edin-burgh, Sands & Co., pp. 111. 6d. net.

A FEW obvious and unimportant slips cannot be said to detract from the merits of an excellent little excursion into one of the by-ways of history. Such a study as this of *The Tale of Glengarry, or the Expatriation of the Macdonells*,* could not be expected to find a place in a general history; and yet it is of distinct value in preserving the knowledge of a series of episodes of considerable local interest, and, above all, of making us acquainted with the engaging and noble personality of the Right Rev. Alexander Macdonell, Bishop of Upper Canada, and of his life-long, strenuous labours for the temporal and spiritual welfare of his clansmen. The bishop’s kindly yet care-full face looks out at the reader from a good half-tone frontispiece.

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The Ghost of Exlea Priory was of course not a ghost, but this does not matter, for it is by no means the most important personage in the story to which it gives it name. We are accustomed also to missing wills, and we know that they turn up in the last chapter, and that the king comes into his own again. But in spite of these familiar features, Miss (?) E. L. Haverfield’s story is original and interesting, and will be enjoyed by schoolgirls, with whom indeed it is mainly concerned. It is a good solid book of nearly 500 pages, well got up in every way and full of incident, without preaching or padding, and may be confidently recommended: its price is 5s.

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MESSRS Washbourne send us another of the pretty little shilling books which Father John Fitzpatrick quarries out of the mines provided by Father Faber. This volume on *Prayer* consists mainly of two chapters from “Growth in

* By Bernard W. Kelly. Small Svo, pp. 92. James Duffy & Co., Dublin.

Holiness," with illustrative passages from other of his works.

MESSRS Benziger Brothers, of New York, send us a neatly-printed and convenient-sized book (price 2s. net) of a month's *Meditations on the Passion of our Lord*, with information as to the black scapular of the Passion and a selection of prayers. Among the latter is "an easy way of attending Mass with profit," which is simple and useful, but would we think be improved by the introduction of some of the prayers of the Liturgy. Would it not be well to print the Ordinary of the Mass in all books of this kind? It would not take much room, and would certainly add to their value.

MR Gaston Boissier's account (translated by Mr Havelock Fisher) of archæological rambles in *Rome and Pompeii* is the latest addition to the remarkable series of cheap reprints by which Mr Fisher Unwin confers a favour upon the reading public, especially those of them whose purses are limited. We have here a scholarly and well-printed volume of nearly five hundred pages, well printed and neatly bound and illustrated with maps and plans, by an author who is an authority upon his subject, for the sum of half-a-crown (net).

THE "Catholic Professor," who is the author of the little book entitled on the cover *Duties of Parents*,* has certainly done his work well, and the world would be much better than it is if the generality of folk knew and practised what he has written. None the less we are of opinion that it would have been more judicious had certain subjects been omitted. It is desirable that parents should be well instructed on their

mutual duties and privileges, and on their obligations towards their offspring; yet we think that instruction on certain of these matters is best imparted either by doctors and matrons to separate classes of men and women, or by the priest in the confessional.

FATHER Kelly's *Little Catechism Explained** will be found very helpful for those who cannot be taken through the whole of the "Catechism of Christian Doctrine." The most important parts of the latter are given, question and answer, together with an instruction; and the child or adult may by aid of the little book obtain a sufficient knowledge of the principal truths and practices of religion.

THE Art and Book Co. has issued a pretty "Kalendar for 1906" (6d. net) under the title *Christ and His Mother in Pictures*—the pictures being reproductions in colour from Memling, Filippino Lippi, Holbein, Fra Bartolommeo, Benozzo Gozzoli and of the blue Madonna with angels at Wilton House.

WE have received the first number of *The Catholic Home Journal*, "incorporating 'The Lamp.'" The aim of the proprietors is "not only to produce the best Catholic penny magazine, but the best penny magazine in the world." The number contains a great variety of reading matter and numerous illustrations, and, although we think many will prefer the "Messenger" and "Stella Maris" (which under Father Bearne's management have become excellent pennyworths) will doubtless appeal to many. But we hope that "medical works" will not be advertised in future issues.

ANOTHER new penny venture is *The St Francis's Home Magazine*, which is to be issued quarterly from the Sheffield Orphanage. The first number is well got up and contains, among other things, an account of the Sheffield Mission.

* *Duties of the Married*, 12mo, pp. 48, cloth. Price 20 cents. Wiltzius Co., Milwaukee, Wis.

* Burns and Oates. Price 2d.

The Extinction of the Ancient Hierarchy.



VERY warm welcome must be accorded to the substantial volume lately published by the Rev. G. E. Phillips, of Ushaw College, dealing with *The Extinction of the Ancient Hierarchy* during Elizabeth's reign.* It is not too much to say that it must entirely supersede Bridgett and Knox's hitherto valuable "Queen Elizabeth and the Catholic Hierarchy." Though that work did good service in its day, the results of the advance of research, as garnered by Father Phillips, render it now obsolete, many of its dates and statements being here conclusively corrected. Father Phillips's book becomes indispensable for any one who wishes thoroughly to study the problems affecting one episode of that troubled period of our national and religious history. Amongst many points either for the first time here made known or more fully illustrated by documentary evidence may be mentioned the effective exposition of the fraud deliberately perpetrated by Burghley, Parker and Cox in the "faking" of page 60 of Bullinger's answer to the Pope's Bull (cf. pp. 36 sqq.); the illegality of the anti-papal legislation of Elizabeth's first Parliament, from want of the *necessary* consent of the Church (p. 100); and the coercion exercised over the bulk of the nation, Catholic to the core, by the activity of a fanatical minority of reformers, seeing that in 1567 a competent observer calculated that the Catholics even then formed two-thirds of the population (p. 279). We so highly and heartily recommend this book, that our meaning will not be misunderstood if we venture to point out what appear to be defects, to traverse conclusions which to our thinking do not seem entirely warranted on the evidence adduced, or to indicate where Father Phillips appears to make too much of his material in the enthusiasm with which he is striving towards his goal, the ultimate beatification of the eleven bishops who died in prison.

It is hardly fair to the memory of

Robert Pursglove, bishop suffragan of Hull, for instance, to consign him to the category of apostates. The question must still remain undecided till better evidence is forthcoming to convict him of conforming. His life-long friendship with the Eyre family, who were staunch recusants, and the disposition of his personal property amongst them by will, hardly looks like acquiescence in the Elizabethan religion. His placing the two grammar school foundations under the Archbishop of York might, under the circumstances, be easily explained by the fact that at that date Catholics were eagerly waiting for the day when the old Faith would be restored.

As showing that the book may suffer by the laying of too great stress on some of the evidence produced, reference may be made to certain passages. On p. 340 the Bull *Regnans in Excelsis* is quoted. But the statements of matter of fact contained in that document are authoritative only in so far as the Pope's information is above suspicion; and from pp. 381-2 it is clear that this was not always accurate. The bishops' sufferings were great enough without suggesting cruelties in their case known to have been exercised towards others, as the use of irons; there is no evidence to justify the insinuations on pp. 344-5. For the same reason it appears to us that Father Phillips's suggestion on p. 350 that a proposition was made to infect the bishops with plague goes beyond the bounds of fairness. Again on p. 372 it is hinted that Archbishop Heath was in the Tower from 1565 to 1571. It may be so; indeed, it is not unlikely; but "the absence of all further allusion to him" is not a sufficient warranty for forming such a conclusion; in fact it might as reasonably be taken to point the other way. Father Phillips deduces from Hilles's remark about Archbishop Heath—"he has no other prison than his own house in the country" (p. 373)—that he was there under restraint. The words really seem to mean that the writer thinks that if he were in no worse prison than his own house, he was not much to be pitied.

Father Phillips might with advantage have deleted many of his adjectives; they weaken instead of streng-

* 8vo, pp. xiv, 440. Price 10s. 6d. net. Sands and Co.

then the narrative; the reiteration of "good," "holy," "poor bishop," wearies. He also uses "mank" in the sense of "defective" (p. 319). This is surely inadmissible—it is wholly obsolete; no doubt reliance was placed on its use by Bishop Scott deriding the idea of a headless Church—"a mank body without a head." The mention of Dr Scott reminds us to point out that Father Phillips relies for the date of his death upon Nolanus, who quotes his epitaph, "Obiit die S. Dionysii [Oct. 9], 1564." But amongst the Winwood papers (Hist. MSS. Comm. MSS. of Duke of Buccleugh) is a copy of Latin verses headed "In obitum Revmi. . . C. Scott . . . 8 octobris Lovanii defuncti," with an English translation by the author, written on the day of burial, October 11. If the bishop died on October 8 after vespers, it would, ecclesiastically, be "die S. Dionysii," and the apparent discrepancy is reconciled.

On p. 350 (note) a reference is made to "R. O. vol. xix, no. 1." This volume deals with August, September, 1561, *not* 1570; we cannot identify the quotation, as there is nothing remotely resembling the matter in question in vol. lxxiii, which contains papers of the date given.



A New Life of St Patrick.*

THE Archbishop of Tuam tells us that his "chief purpose in writing this new Life of St Patrick" was to give, as he hoped, a fuller and more exact account of the Saint's missionary labours in Ireland than any that had appeared since the Tripartite Life was first written. His Grace's reputation as Irish scholar and antiquary should be in itself a guarantee of the value of the book. He has not only given much time, thought and study to the subject and the literature connected with it, but he has visited the scenes connected with the Saint's history, both in Ireland and abroad. He has thus kept in touch with old traditions, and has been able to give us much local colour.

* By the Most Rev. Dr Healy. Pp. xii, 754, 8vo, cloth. 10s. net. Gill, Dublin.

A few months ago we noticed a Life of St Patrick written purely on historical and rational lines, in which, while we found much to praise, we naturally felt the grave defect of the ignoring or explaining away of the supernatural element. Here we have of course the presentment of Patrick as the Saint, which by no means implies or involves the ignoring of the human side. We have a setting historical, antiquarian and topographical, which ought to command strong interest as well as respect. His Grace gives us some good bits of description, though happily we cannot accuse him of "fine writing"; notably that of Downpatrick (p. 266) and that of Ailech of the Kings (p. 305).

This latest Life of St Patrick upholds the belief that Dumbarton was his birth-place and Downpatrick his place of burial. In modern times, as we know, a claim has been set up for Armagh's possession of the Saint's last resting-place; while by some, Professor Bury among them, it is held that his burial, as well as his death, took place at Saul.

One of the nine appendixes gives the text of the writings of St Patrick; of which the "Lorica" is admitted by Archbishop Healy to be not so certainly authentic as the "Confession" and the "Epistle to Coroticus."

The author can tell a story well; as, for instance, that of the feast of Knockea; the Saint's feeding of the jugglers on King Loman's good wether mutton, which Patrick commandeered for the sinners instead of letting it be kept for the saints. "The earth swallowed them up" after the feast, says the old story. (Was it a punishment for their bad manners?) But the author thinks this is probably a strong way of saying that they completely disappeared after the meal. And in this connection be it said that, while His Grace does not withhold from us the many stories dear and time-honoured, he knows how to sprinkle nice little grains of salt for us to help ourselves to. He does it gracefully and unostentatiously; and to swallow them is not of obligation. The book is well-printed, but it is somewhat clumsy in appearance from its shape and bulk. The Life might well have been issued in two volumes.

A Christmas Booklet.

SOME time since we had occasion to commend a charming little set of verses, composed by the Rev. John Gray for recitation in connection with a series of

long been a treasure to their fortunate possessors, has done little in this way since his conversion; but the present series show that his pen has not lost its cunning, but has even gained an added charm. We give one of the poems as an example.

*Now certain shepherds watched their flocks by night
Over by Bethlehem, all dark and still.
They played upon their rustic pipes until
Another morning brought return of light.*

*And as the star had told the kings a king
Was to be born in Israel, so now
The angel comes to tell the shepherds how
Almighty God has done a wondrous thing.*

*He tells the glory of the new-born Child,
The heavenly Shepherd who will lead His folk
Away from Satan's kingdom, and the yoke
Of sin; not rough and coarse, but kind and mild.*

*And as the angel left them, hark, the song
Of angels is resounding in the sky,
Singing: All glory be to God on high.
Come, said the shepherds: let us go along*

*And see the Infant born in Bethlehem.
I long to see Him as He lies asleep
In Mary's arms. And never mind the sheep;
The host of angels will look after them.*

Christmas tableaux given by the children of the schools belonging to St Patrick's, Edinburgh. Originally privately issued, the verses were afterwards published by Messrs Sands as a shilling booklet. In this form they have been exhausted, and the Catholic Truth Society has now secured them, and is issuing them in a prettily printed little book, of a size suitable for enclosing in an ordinary square envelope, at the small price of a penny. Father Gray, whose slender volumes of poems issued in his pre-Catholic days have

Penny Publications.

THE addition to the Catholic Truth Society's list of volumes varying in price from sixpence to half-a-crown in no way interferes with its output of penny publications. And this is as it should be; for whereas other publishers are willing to undertake the issue of books, penny pamphlets are troublesome to handle and unremunerative to publish, although they supply a need which cannot be met by more expensive publications. The C.T.S.

of Ireland and that of Australasia equally make penny publications a principal feature of their output; so, we believe, does the C.T.S. of Scotland, whose publications do not reach us.

Three penny books need no

The Rights of Minorities, which treats of the same question from a different standpoint; Mr Devas's on *Socialism*, and Father Jackson's latest appeal in support of *Catholic Missions*, a copy of which is being sent to the rectors of all the missions in Eng-



ST. GENEVIEVE.

From Lives of the Saints for Children (C. T. S.)

lengthy notice; but it may be well to direct attention to the batch which has accumulated since our last notice. We may place first four of the papers read at the Blackburn Conference: Archbishop Bourne's opening address on *The Catholic Attitude on the Education Question*; Father Joseph Rickaby's paper on

land. Mr Norman Potter has printed the paper on *Rescue Work on Family Lines* which he read at the Conference; this may be had from him at St Hugh's House, Balham, S.W. The biographical series of the C.T.S. has always been popular; to it have been added a life of the blind priest, *Mgr de Ségur* (with

portrait), and two more of the series of "Virgin Saints of the Benedictine Order"—*St Ethelburga and the Nuns of Barking in the Seventh Century* and *St Hildegarde, Virgin and Abbess*, both by the member of the community of East Bergholt to whom the Society is indebted for previous numbers of the series. To the "Lives of the Saints for Children," by Lady Amabel Kerr, have been added *St Patrick*, *St Genevieve*, *St Thomas of Canterbury* and *St Francis of Assisi*; these complete a second shilling volume, containing seven lives, which, in its pretty cloth cover, should be popular as a Christmas present; it has for frontispiece a reproduction of part of one of the frescoes by Puvis de Chavannes in the Panthéon at Paris, illustrating the life of St Genevieve, which is here reproduced. Two more numbers (V and VI) of selections of *Thoughts in Prose and Verse*, for which Miss Emily Hickey is mainly responsible, complete a second sixpenny volume which makes a pretty and sensible substitute for Christmas cards. Father Gray's charming *Ad Matrem* is noticed elsewhere in this number. A little booklet on *The Fifty-two Sundays* puts in a telling way the duty of hearing Mass on those days. Father Bearne's series of stories—*Paying the Price*, in fourteen penny numbers, is also noticed elsewhere.

Many of the publications of the C.T.S. of Ireland are, naturally, especially adapted to local needs. Such, for example, is the Bishop of Limerick's telling presentment of *The Present Condition of University Education in Ireland*, rightly described as "a wrong to the country and an insult to Catholics." Dr O'Dwyer criticizes with pardonable warmth the meanness of English statesmen in this regard, especially of those who saw the need clearly and openly admitted it, but who did

nothing to fulfil the reasonable Irish demand. Bishop Donnelly gives in two parts a *Short History of some Dublin Parishes*; Dr J. R. O'Connell contributes a well-written life of *Joan of Arc* which, however, compels the question whether it is necessary to duplicate such biographies when, as in this case, a suitable one has already been issued in England by the C.T.S.; and Father Nicholas Walsh, S.J., has a useful and plainly-written pamphlet entitled *Prayer made Easy*. A translation of a German pamphlet by the Rev. J. H. Schutz is entitled *How I made my Village prosperous*; it is no doubt suggestive, but the conditions seem very different from those which exist in Ireland.

The Australasian C.T.S. sends us two biographies—*St Patrick*, by Cardinal Moran, and *Louise de la Vallière*, by the Rev. Dr Kelly: a selection, which might easily have been extended, on *The Blessed Virgin in English Poetry*; the Encyclical of the late Holy Father *On the Condition of Labour*; and a story—not of the highest rank—called *Through the Furnace*, by Benjamin Hoare.

The International C.T.S. of New York sends us a second edition of its pamphlet (5 cents) on *The Business of Vilification* (spelt with two l's)—*practised by ex-priests and others*—a useful if painful exposure containing the names of some recent slanderers with particulars as to their scandalous career. It would, we think, have been well to have said somewhat more as to the complete exposure of Slattery, first here and afterwards in New Zealand, and also to have given more recent particulars as to the man who calls himself Ruthven; the C.T.S. pamphlets on these persons might have been referred to with advantage. There is room for a good pamphlet on the late Chiniquy, about whom the information given is exceedingly meagre.

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C.T.S. Notes.

THE HALF-YEARLY MEETING.

THE Half-yearly Meeting was held at Bishop's House, Southwark, on November 7, under the presidency of the Bishop of the diocese. The attendance, owing to a concurrence of circumstances, was not large, although it included many of the staunch supporters of the Society, among them Lady Herbert, at whose house the Society was re-established twenty-one years ago.

Mr Britten made a brief statement dealing with the work of the last six months, which had mainly been in the direction of publications. Father Charles Bowden, Chairman of Committee, suggested that friends of the Society might help forward the work by donations of literature in places where these would be useful. Father Thurston, S. J., spoke of the impression which the Society made on Catholics outside this country, instancing the report lately published by Father di Santi, S. J., of his visit to the Birmingham Conference in 1904 and the visit of Dr Pace to the Blackburn Conference; he regretted that the Conferences were not better supported by representative laymen. Father Norbert Birt, O.S.B., spoke strongly as to the necessity of increased support and of a more complete recognition on the part of authorities of the work the Society is doing; and this was supported by the Treasurer, Mr Stansfeld, and by Dom Gilbert Higgins. Father Cologan pointed out that the Society, while never wealthy, had always maintained a sound financial position, which in itself constituted a claim to increased support, if the work was to be extended, for which there was abundant need.

The Bishop of Southwark spoke warmly of his interest in the Society, and of his desire for its extension. He addressed his remarks more particularly to the Conference at Brighton next year, for which a local committee was already at work, and expressed his hope and wish that it would be largely attended, not only by the clergy and laity of the diocese, but by Catholics generally. He also thought that the Catholic papers might render

more assistance, instancing the fact that only one of them had announced the meeting then being held.

A full report of the speeches on the occasion will be found in the "Catholic Times" of November 10.

WE regret to announce the death of the Very Rev. Canon M'Grath, one of the earliest members of the Society and for many years the Chairman of its Committee. R.I.P.

C.T.S. BOOK CLUBS.

THE following method of distributing C.T.S. publications by means of Book Clubs is sent us by the Rev. W. Sassen, of St Bridget's, Manchester, who has carried it on with much success for many years:

A. SHILLING BOOKS:

1. Ask twelve persons to pay 1d. per week for twelve weeks; give each a shilling book, to be kept for a week.
2. Pass on each of these twelve books to the next person on the list on the next Sunday, so that B gets the book of A; C the book of B; D the book of C and so on.
3. When this has been going on for twelve weeks, each member having paid 1s., the twelve books are drawn for, so that, besides having possession of one book, they have all had the reading of twelve.

B. PENNY TALE BOOKS AND LIVES OF SAINTS:

1. Collect 1d. from twelve or less or more children; give each child a penny book.
2. On the second Sunday no money is received, but the books are circulated as above.
3. When all have read the books, they are given out by drawing lots.

The same method may be adopted for the distribution of sixpenny or ninepenny books, or even eighteenpenny books or higher; in this latter case the members pay 1½d. each Sunday, or more according to price of books.

The result has been that hundreds of Catholic books have been circulated each winter. The first winter I tried this method over 300 Catholic books from different publishers were circulated.

As a rule I find that the C.T.S. publications and books from other firms should be mixed; and some C.T.S. or

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Thoughts in Prose and Verse. Nos. 5 and 6.

The Fifty-two Sundays.

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Ad Matrem: Verses for Christmas. By the Rev. John Gray.

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other volumes of 2s. or 1s. 6d. should be put into the shilling club, so as to give members the chance of drawing even a more expensive book than they have paid for; the books of the Granville series (100 volumes for £5 5s.) are a useful alternation with the C.T.S. books, as do those of other publishers.

THE Conference of the C.T.S. of Ireland seems to have been in every way a success, both as to papers, discussion and attendance. We regret, however, to observe that in one speech an attack upon England; this is surely singularly out of place at a C.T.S. meeting, seeing that the Irish Society was based upon its English prototype. The entire exclusion of politics has been from the first a principle of the C.T.S., and the principle has been loyally adhered to; any infringement of it would, we are sure, be detrimental to the interests of the Society and to the cause of Catholic Truth.



Almanacks and Diaries.

LAST year we called attention to the wealth of almanacks and diaries issued by the Société de Saint Augustin (MM. Desclée, De Brouwer & Cie., of Lille, Bruges and Paris), and this year we receive a parcel of no fewer than twenty of the former, of various sizes and prices and for various states of life. Children at school and at home, soldiers, workmen, labourers, and the family are each specially provided for, and in case any should be omitted, there is an "almanach pour tous"; there is one for the Propagation of the Faith, for missions, for Children of

Mary, for the Holy Family, for "la jeune fille chrétienne," for St Antony of Padua, and one for the Congo, where we fear Christianity is not always presented in its most attractive aspect. These are all well printed and copiously illustrated, but they are all in French, and consequently there will be but little demand for them over here. But cannot some enterprising publisher enter into arrangements with MM. Desclée for an English edition of some of these—or, which would perhaps be better, produce something on the same lines? It is years since we had anything in the way of a Catholic annual, and the experiment would, we think, be worth trying. Then we have from the same firm specimens of the wall calendars, of which they issue a great variety, both sacred and secular, with suitable blocks to which the dates should be affixed. These range in price from 20 centimes to 1 f. 50 c. Lastly we come to the diaries or "agenda," as they are called, most attractive and cheap, well printed on good paper, and attractively and strongly bound with rounded corners and with pencil and band complete. The largest has a page for each day, and costs, according to binding, 1 f. 50 c. to 3 f. 50 c.—the same size with two days on a page ranges from 1 f. to 3 f.—smaller ones, with two days to a page, vary from 75 c. to 2 f. 50 c. Each has a saint for every day and an appropriate motto, and even the cheapest is well got up. Our French convents and those where French is familiar would do well to send to the Société St Augustin for a list of these publications.

New Books and New Editions.

One of the objects of CATHOLIC BOOK NOTES is to record the publication of the principal new books which by reason of their subject or authorship or on any other grounds may have special interest for Catholic readers. The following list contains the titles of most of such books which have been published during the past month.

Books included in the list are not thereby recommended; and, with rare exceptions, only those works are reviewed which are sent by publishers for that purpose. Books marked * are noticed in the current issue; those marked † will be dealt with in a future number.

†a Kempis, T. Founders of the New Devotion: being Lives of Gerard Groote, Florentius Radewin and their followers. Translated into English by J. P. Arthur; pp. 316, 12mo. 5s. net. K. Paul.

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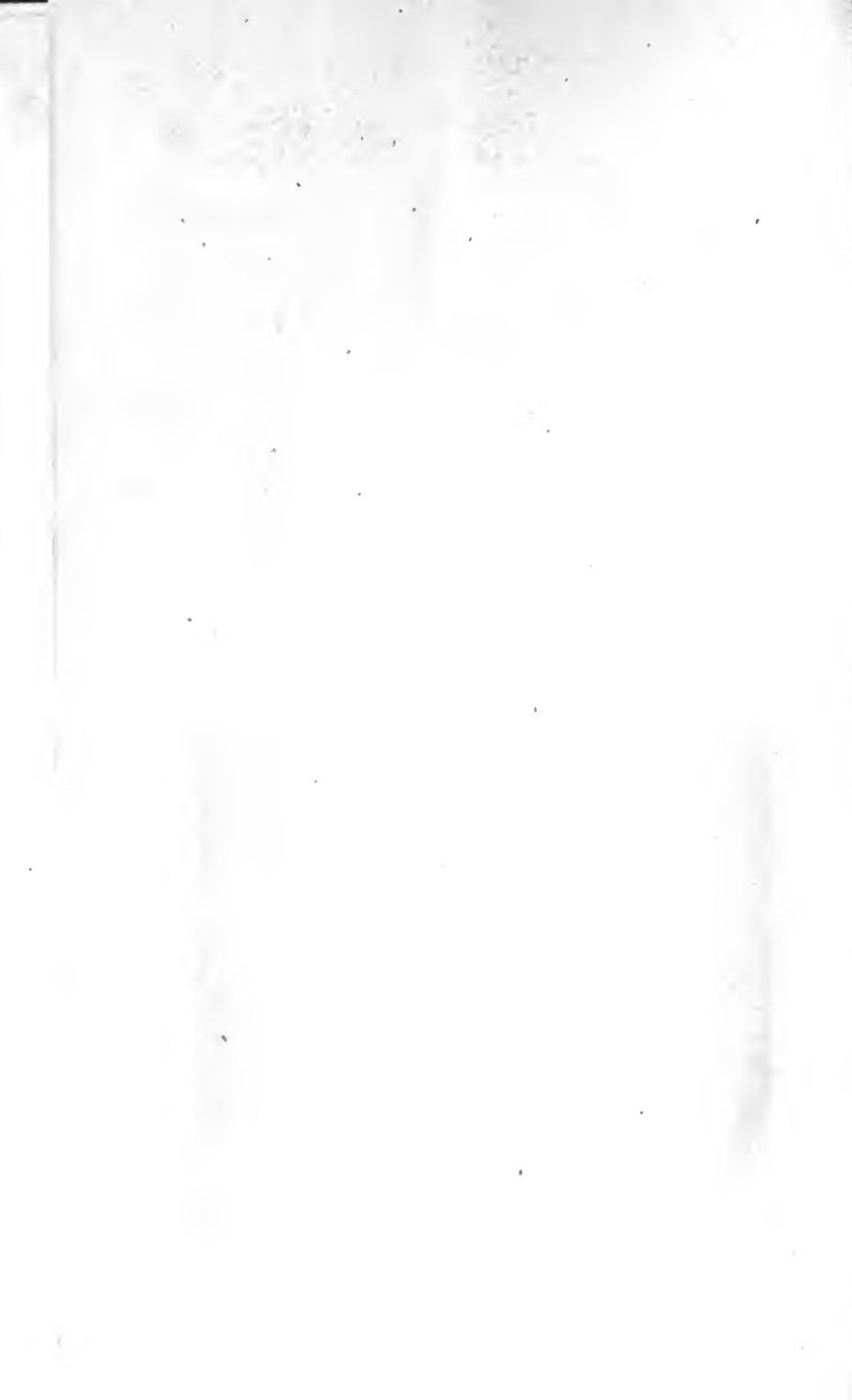
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